



Bishop Every.
(East.)



Bishop Blair.
(West.)

Impressions of a Recent Tour in South America.

South American Missionary Society,
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Impressions of a Recent Tour

BY

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[Reprinted from the RECORD.]



I.—THE EASTERN DIOCESE.

I HAVE recently had the good fortune to spend seven months in South America, with special opportunities of viewing the present condition of things from a Church standpoint. It seems to be imagined by the average man that he has little to do with South America, and consequently he feels but little interest in it ; a traveller, however, soon learns otherwise. He discovers, for instance, that the world's coffee supply comes almost entirely from Brazil ; Argentina supplies much of the meat in our English markets, to say nothing of the leather, wool, wheat, rubber, and cotton which are coming to us in ever-growing quantities ; Chile, from her nitrate fields, fertilizes English farms and market gardens, and with tin, copper and silver

ores of the highest grade, feeds our metal works and foundries. No less than £555,000,000 of British capital is invested in South America, to the great advantage of investors. Surely, then, the British public, and especially Churchpeople, ought not to be indifferent any longer to the work of our Church there, or unwilling to help in the solution of its many problems.

The first step towards planting the English Church in South America was taken some 50 years ago, and to-day a visitor finds a "live Church" that may even be called indigenous, with ramifications in many directions. At the request of the South American Missionary Society in 1869, the first Bishop was consecrated—the Rev. W. H. Stirling—and the Falkland Islands provided the title for the new See. On his retirement in 1900 he was succeeded by Bishop Every, and with 20th century lines of communication the continent has begun to feel the power of diocesan life. But from the outset Bishop Every saw that no diocese ought to comprise a continent, and he set on foot a scheme for its division. This great task has recently been completed, and on the last day of 1909 came the news that the new Bishop had been appointed for the Falkland Islands, with a diocese west of the Andes. Bishop Every remains on the

East Coast, and bears the designation of "the Anglican Bishop in Argentina."

The eastern diocese will now comprise the Republics of Brazil, Argentina, Uruguay and Paraguay, and over this vast region the Roman Church holds nominal sway. But, alas ! the moral ethics of Christ are not accepted, and His teaching is unknown ; the vast continent from Cape Horn to Panama needs Christ, and the very helplessness of this Christianity without Christ is a silent and pathetic appeal, "Come over and help us."

The population had been drawn at first from the Spanish Peninsula ; now it comes from almost all countries. In Brazil the settlers came from Portugal, and Portuguese is spoken there to-day ; in the Republics of the South the Spanish yoke has been thrown off for 100 years, but the Spanish tongue still remains. Throughout the continent the civilisation is Latin, not Saxon ; and British settlers accustomed to the home life of England soon discover the change of conditions.

In Brazil there are chaplaincies at Para, Pernambuco, Bahia, Rio, and Sao Paulo, and a Seamen's Mission at Santos ; but one hears of many English-speaking communities in other parts still wholly unprovided for.

Travelling South to Argentina (some 1,500 miles)

we find Church life both stronger and more highly organised, for this has been the home of the Bishop when not engaged in diocesan travel. In the great capital, Buenos Ayres, there are eight Anglican congregations; the ecclesiastical colour differs, but there is no lack of unity, and hearty fellowship exists.

Over and above the work among these various congregations, reference must be made to other special efforts. The Missions to Seamen is well represented on the River Plate, and under their Chaplain, the Rev. A. B. L. Karney, the moral and spiritual tone of the port is being deeply influenced. It was a great pleasure also to meet the Rev. W. Case Morris, whose name is known far beyond the limits of the capital as the founder of a wonderful system of schools. Here over 5,000 children, the poorest in the city, receive a sound religious education. Large and generous support is given to this work by the Roman Catholic Government. By editing a monthly review in Spanish, Mr. Morris reaches a large circle of the educated classes. This two-fold work is a very real contribution of the English Church to the solution of this difficult problem, missionary work among Roman populations.

It is impossible to do more than mention the

chaplaincy work in such great cities as Monte Video, Rosario and Bahia Blanca. In the smaller centres along the railways, and in the agricultural districts, occasional services are taken by travelling or camp Chaplains. Some of these are self-supporting; others are financed, over and above local support, by grants from the Bishop or from the South American Missionary Society. There are still plenty of places that rarely or never see a Chaplain, but we cannot be too thankful for what is being done, and those who have friends in South America may feel assured that the Church out there is not asleep, but is awakening more and more to its corporate responsibility.

Owing to floods, it was impossible for me to visit the Paraguayan Chaco, where there is the remarkable Mission to the Indians of the interior. Under the inspiring leadership of Mr. W. Barbrooke Grubb the work was begun about 15 years ago, and during this comparatively short time a marvellous transformation has taken place, and a living Church has been planted among the Lengua tribe. But this Mission, started by the South American Missionary Society, has achieved another purpose not originally contemplated. It has helped to consolidate diocesan life, for in recent years all the English congregations on the East Coast have con-

tributed, in some way, to advance this great missionary effort. In the days to come, under the leadership of the Bishop, may this Mission become the rallying point for Churchmen throughout the diocese! Here would be a proof, if proof were needed, that loyalty to Christ's final command is not only a quickening power in the life of the individual disciple, but that it also gives a new impulse to the spiritual development of the Church itself.



II.—THE WESTERN DIOCESE.

TURNING to the west of the continent, perhaps it is useful to emphasize the fact that the new See of the Falkland Islands will still be vast and unwieldy. It will stretch from the Falkland group east of Cape Horn, to the northern limit of the Republic of Colombia, north of the Equator, a distance of over 5,000 miles. Politically, as well as geographically, the diocese will be divided into separate camps. The dominant Republic is that of Chile, with its long coast line, including what used to be the Bolivian sea-board, and the nitrate ports which Chile seized during the war with Peru in 1899. Further north lies Peru, deeply resenting the loss

of her richest provinces. Ecuador is at present a cypher state, but with vast undeveloped wealth, she is liable to become at any time a storm-centre in the region of politics. And then among the highlands of the Andes lies what has been called the Hermit Republic of Bolivia, continually on the verge of war. With her enormous frontier and small immobile army she is continually falling a prey to her neighbours. Chile, Brazil, and even little Paraguay have all grabbed slices of her territory, and in August last a war scare swept over South America because Peru managed to make good its claim to a vast area in the rubber district. Out of such political discord it will not be easy to create diocesan harmony.

In yet another way there lies a difficulty, *i.e.*, the mixture of races. The British element is scattered everywhere of course, but under less advantageous conditions than in the East Coast. The descendants of the Spanish, though less law abiding, are much the same as in Argentina, but the presence of a large Indian population will create many new and difficult situations. In Chile there is still a large remnant of the Araucanian race, the one people which the Spaniards never succeeded in subjugating. In Bolivia it is estimated that 50 per cent. of the population is Indian; and in the

interior of Peru the Quechuas, descendants of the Incas, form a large proportion of the population. These Indians are, speaking generally, claimed by the Roman Church, and both in Peru and Bolivia one frequently sees a small wooden cross fixed on the thatched roofs of their houses. But though the majority are nominally Christian, paganism is not banished, and in the far interior, a rubber planter (in full sympathy with missionary enterprize) told me that many tribes known to him were still absolutely savage.

Now as to the work ; the new Bishop will find that not a little has been done, and there is certainly a good foundation upon which to build diocesan life. The Cathedral Church is at Stanley in the Falkland Islands ; the episcopal home—its owner will see but little of it—will be at Valparaiso ; for though that is not the capital of Chile, this great city is by far the most important place on the West Coast, and would certainly be the natural centre. Here the new Bishop will find himself surrounded by a large and loyal body of Churchmen. Here is also the fine Church of St. Paul, well equipped, with probably the finest organ in the continent.

Fifteen hundred miles north, at Lima, there is a second important centre of Church work ; but

except for the lay agent of the Missions to Seamen at Callao, seven miles from the capital, the Anglican Church has no other agents in Peru. In Bolivia there is no Anglican work, and Englishmen are few and far between. At La Paz, the capital, a service in English is held on three Sunday mornings a month (the fourth in German) by the American Episcopal Methodist Church.

Among the British community in Chile much is being done, but still more remains to do. At Sandy Point, in the Straits of Magellan, most valuable work has been done. The Chaplaincy includes a large slice of Patagonia and the whole of the Fuegian group. Large areas of these dreary wastes have been recently turned into sheep farms, and the managers and shepherds are drawn largely from the Highlands of Scotland; these heartily welcome the sympathy of the Chaplain and the ministrations of our Church.

At Concepcion, near the coalfields of Chile, there is another Chaplaincy. At Coquimbo, a mining centre, there is a lay worker, holding the Bishop's license. Further north still, Chaplaincies have been founded at Antofogasta and Iquique in the nitrate districts, and more recently another Chaplain has been secured for Taltal, where there is a small but whole-hearted community. In all

these places life is being lived under most difficult conditions. Among the mining camps in the high altitudes of the Andes not even an occasional service is possible, for there is no Chaplain available to shepherd souls often tempted and sorely tried.

Then there is the work in this Western Diocese among the Indian tribes. It is a sad confession, but nothing is being done by our Church among the Indian tribes of Peru and Bolivia. In Chile we have two Missions; at the extreme south there is that most interesting Mission to the Yaghans of Tierra del Fuego. Founded by Allen Gardiner, fostered by Bishop Stirling, the work still continues. The present missionaries (S.A.M.S.) are three in number, and they minister to a small remnant of some 200 souls. But who will dare to say that their labours are wasted as they minister to this dying race? This is perhaps one of the most Christ-like Missions of Christendom.

There is also the Mission to the Araucanian race. The work was begun about fifteen years ago by the S.A.M.S., and the leader chosen was a Canadian clergyman, the Rev. C. A. Sadleir. In spite of difficulties it has certainly grown and prospered. A central hospital, with two branch

dispensaries, and boarding schools for boys and girls have been provided. A main feature is the Industrial School connected with a considerable farm at Quepe. Such Christian education as is provided here must leave a deep mark upon the future of the race. As the Mission to the Paraguayan Indians has become a rallying point in the Eastern Diocese, so the Araucanian Mission supplies a link between the separate congregations of English Churches on the West Coast.

These then are the conditions the new Bishop finds on his arrival on the West Coast. Under a wise and inspiring leadership, with the generous sympathy and financial support of friends at home, the Anglican Church ought to make rapid strides in organisation, and the power of a new life should be felt from Cape Horn to Panama.



THE POPE AND THE GOSPEL.

REMARKABLE SPEECH OF
BISHOP STROSSMAYER.

A



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THE POPE AND THE GOSPEL.

REMARKABLE SPEECH OF BISHOP STROESS-
MAYER.



T is still fresh in the memory of most intelligent persons, that within the past two years the Œcumenical Council, held in the Church of St.

Peter at Rome, after lengthened discussions, decreed the Pope to be infallible; which horrible blasphemy shortly after cost the pontiff the loss of his temporal power, upon the entry of the Italian army, under King Victor Emmanuel, into Rome. Since which time the Pope has thought fit to constitute, or at least call himself *a prisoner* within the walls of the Vatican, which "is the largest palace in the world." It was during the progress of that memorable

Council, that the following speech was delivered, which is certainly one of the most remarkable addresses that has ever been delivered within the pale of that apostate church (the head of "*Babylon the great*" of Revelation) since the days of Luther.

It is a translation of an Italian version of the speech, as published at Florence, under the above title. We give it almost in full:—

"Venerable Fathers and Brethren, — It is not without trembling, yet with a conscience free and tranquil before God who lives and sees me, that I open my mouth in the midst of you in this august assembly.

"From the time that I have been sitting here with you, I have followed with attention the speeches that have been made in the hall, hoping, with great desire, that a ray of light, descending from on high, might enlighten the eyes of my understanding, and permit me to vote the canons of this holy Œcumenical Council with perfect knowledge of the case.

"IS THE POPE THE SUCCESSOR OF ST. PETER,
VICAR OF JESUS CHRIST, AND INFALLIBLE
TEACHER OF THE CHURCH?

"Penetrated with the feelings of responsi-

bility, of which God will demand of me an account, I have set myself to study with the most serious attention the writings of the Old and New Testament, and I have asked these venerable monuments of truth to make me know if the Holy Pontiff, who presides here, is truly the successor of St. Peter, Vicar of Jesus Christ, and infallible doctor of the Church.

“To resolve this grave question, I have been obliged to ignore the present state of things, and to transport myself in mind, with the evangelica torch in my hand, to the days when there was neither Ultramontanism nor Gallicanism, and in which the Church had for doctors St. Paul, St. Peter, St. James, and St. John — doctors to whom no one can deny the Divine authority without putting in doubt that which the Holy Bible, which is here before me, teaches us, and which the Council of Trent has proclaimed the *rule of faith and of morals*.

WHAT SAITH THE SCRIPTURES?

“I have, then, opened these sacred pages. Well! shall I dare to say it? *I have found nothing either near or far which sanctions the opinion of the Ultramontanes*. And still more, to my very great surprise, I find no question in

the Apostolic days of a Pope successor to St. Peter and Vicar of Jesus Christ, no more than of Mohammed, who did not then exist.

“ You, Monsignor Manning, will say that I blaspheme; you, Monsignor Pie, that I am mad. No, Monsignori, I do not blaspheme, and I am not mad! Now, having read the whole New Testament, I declare before God, with my hand raised to that great Crucifix, that I have found no trace of the Papacy as it exists at this moment.

“ Do not refuse me your attention, my venerable brethren, and with your murmurings and interruptions do not justify those who say, like Father Hyacinthe, that this Council is not free, but that our votes have been from the beginning ordered (*in precedenza imposti*). If such were the case, this august assembly, on which the eyes of the whole world are turned, would fall into the most shameful discredit. If we wish to make it great, we must be free.

“ I thank his Excellency Monsignor Dupanloup, for the sign of approbation which he makes with his head; that gives me courage, and I go on.

v
WAS ST. PETER EVER CREATED HEAD OF THE
APOSTLES ?

“ Reading, then, the sacred books with that attention with which the Lord has made me capable, *I do not find one single chapter, or one little verse, in which Jesus Christ gives to St. Peter the mastery over the Apostles, his fellow-workers.*

“ If Simon son of Jonah had been what we believe his Holiness Pío IX. to be to-day, it is wonderful that He had not said to him, ‘ When I shall have ascended to my Father, you shall all obey Simon Peter as you obey Me. I establish him my Vicar upon earth.’

“ Not only is Christ silent on this point, but so little does He think of giving a head to the Church, that when He promises thrones to His Apostles, to judge the twelve tribes of Israel (Matt. xix. 21), He promises them twelve, one for each, without saying that among these thrones one shall be higher than the others — which shall belong to Peter. Certainly, if He had wished that it should be so, He would have said it. What do we conclude from His silence ? Logic tells us that Christ did not wish to make St. Peter the head of the Apostolic company.

“When Christ sent the Apostles to conquer the world, to all He gave equally the power to bind and to loose, and to all He gave the promise of the Holy Spirit. Permit me to repeat it: if He had wished to constitute Peter his Vicar, He would have given him the chief command over His spiritual army.

“Christ, so says Holy Scripture, forbade Peter and his colleagues to reign, or to exercise lordship, or to have authority over the faithful, like the Kings of the Gentiles (St. Luke xxii. 25.) If St. Peter had been elected Pope, Jesus would not have spoken thus, because, according to our tradition, the Papacy holds in its hands two swords, symbols of spiritual and temporal power.

“One thing has surprised me very much. Turning it over in my mind, I said to myself, If Peter had been elected Pope, would his colleagues have been permitted to send him with St. John to Samaria, to announce the gospel of the Son of God? (Acts viii. 14.)

“What would you think, venerable brethren, if at this moment we permitted ourselves to send his Holiness Pius IX. and his excellency Monsignor Plantier to go to the Patriarch of Constantinople to pledge him to put an end to the Eastern schism?

“But here is another still more important fact. An Œcumenical Council is assembled at Jerusalem, to decide on the questions which divide the faithful. Who would have called together this Council if St. Peter had been Pope? St. Peter. Who would have presided at it? St. Peter or his Legates. Who would have formed or promulgated the canons? St. Peter. Well! nothing of all this occurred. The Apostle assisted at the Council, as all the others did, and it was not he who summed up, but St. James; and when the degrees were promulgated, it was in the name of the Apostles, the Elders, and the brethren (Acts xv.).

“Is it thus that we do in our Church? The more I examine, O venerable brethren, the more I am convinced that in the Holy Scriptures the son of Jonah does not appear to be first. Now, while we teach that the Church is built upon St. Peter, St. Paul, whose authority cannot be doubted, says in his Epistle to the Ephesians (ii. 20) that it is built on the ‘foundation of the Apostles and Prophets, JESUS CHRIST *Himself being the chief corner-stone.*’

“And the same Apostle believes so little in the supremacy of St. Peter, that he openly blames those who say, ‘We are of Paul, we are

of Apollos' (1 Corinthians i. 12), as those who would say, We are of Peter. If, therefore, this last Apostle had been the Vicar of Christ, St. Paul would have taken great care not to censure so violently those who belonged to his own colleague.

"The same Apostle Paul, counting up

THE OFFICES OF THE CHURCH,

mentions Apostles, Prophets, Evangelists, Doctors, and Pastors.

"Is it to be believed, my venerable brethren, that St. Paul, the great Apostle of the Gentiles, would have forgotten the first of these offices, the *Papacy*, if the *Papacy* had been of Divine institution? This forgetfulness appeared to me to be as impossible as if an historian of this Council were not to mention one word of his Holiness Pius IX. (Several voices, 'Silence, heretic, silence!')

"Calm yourselves, venerable brethren, I have not yet finished. Forbidding me to go on, you show yourselves to the world to do wrong, and to shut the mouth of the smallest member of this assembly. I continue—

"The Apostle Paul makes no mention in any of his letters directed to the various Churches of

the Primacy of Peter. If this Primacy had existed, if, in one word, the Church had had in its body a supreme head, infallible in teaching, would the great Apostle of the Gentiles have forgotten to mention it? What do I say? He would have written a long letter on this all-important subject. Then when, as he has actually done, the edifice of the Christian doctrine is erected, would the foundation, the key of the arch, be forgotten? Now, unless you hold that the Church of the Apostles was heretical, which none of us would either desire or dare to say, we are obliged to confess that the Church *has never been more beautiful, more pure, or more holy than in the days when there was no Pope.* (Cries of 'It is not true. It is not true.') Let not Monsignor di Lavel say 'No.' Since, if any of you, my venerable brethren, should dare to think that the Church, which has to-day a pope for its head, is more firm in the faith, more pure in its morals, than the *Apostolic Church*, let him say it openly in the face of the universe, since this inclosure is the centre from which our words fly from pole to pole. I go on.

"Neither in the writings of St. Paul, St. John, or St. James have I found a trace or germ of the Papal power. St. Luke, the historian of the mis-

sionary labors of the Apostles, is silent on this all-important point.

"The silence of these holy men, whose writings make part of the canon of the divinely-inspired Scriptures, has appeared to me burdensome and impossible if Peter had been Pope, and as unjustifiable as if Thiers, writing the history of Napoleon Bonaparte, had omitted the title of Emperor.

"I see there before me a member of the Assembly who says, pointing at me with his finger, 'There is a schismatic Bishop, who has got among us under false colors.'

"No, no, my venerable brethren, I have not entered this august assembly as a thief by the window, but by the door, like yourselves: my title of bishop gave me the right to it, as my Christian conscience forces me to speak and to say that which I believe to be true.

THE SILENCE OF ST. PETER.

"That which has surprised me most, and which, moreover, is capable of demonstration, is, if the Apostle had been what we proclaim him to be (that is, the Vicar of Jesus Christ on the earth), he surely would have known it; if he had known it, how is it that not once did he act

as Pope? He might have done it on the day of Pentecost, when he pronounced his first sermon, and he did not do it; at the Council of Jerusalem, and he did not do it; at Antioch, and he did not do it; neither in the two letters directed to the Church. Can you imagine such a Pope, my venerable brethren, if St. Peter had been the Pope?

"Now, if you wish to maintain that he was the Pope, the natural consequence arises that you must maintain that he was ignorant of the fact. Now, I ask whoever has a head to think and a mind to reflect, are these two suppositions possible?

"To return. I say, while the Apostles lived, the Church never thought there could be a Pope: to maintain the contrary, all the sacred writings must have been thrown to the flames, or entirely ignored.

WAS ST. PETER EVER IN ROME?

"But I hear it said on all sides, Was not St. Peter at Rome? Was he not crucified with his head down? Are the seats on which he taught, and the altars at which he said the Mass, not in this eternal city?

"St. Peter having been at Rome, my venera-

ble brethren, rests only on tradition; but if he had been Bishop of Rome, how can you from that Episcopate prove his supremacy? Scalligero, one of the most learned of men, has not hesitated to say that St. Peter's Episcopate and residence at Rome ought to be classed with ridiculous legends. (Repeated cries, 'Shut his mouth, shut his mouth; make him come down from the pulpit?')

"Venerable brethren, I am ready to be silent; but is it not better, in an assembly like ours, to prove all things as the Apostle commands, and to believe what is good? But, my venerable friends, we have a Dictator, before whom we must all prostrate ourselves and be silent, even his Holiness Pius IX., and bow our heads. This Dictator is history.

"This is not like a legend, which can be made as the potter makes his clay, but is like a diamond, which cuts on the glass words which cannot be canceled. Till now I have only leaned on her, and *if I have found no trace of the Papacy in the Apostolic days the fault is hers, not mine.* Do you wish to put me into the position of one accused of falsehood? You may do it if you can.

"I hear from the right these words: 'Thou

art Peter, and on this rock I will build my Church.' (Matt. xvi.)

"I will answer this objection presently, my venerable brethren; but, before doing so, I wish to present you with the result of my historical researches. Finding

NO TRACE OF THE PAPACY

in the days of the Apostles, I said to myself, I shall find what I am in search of in the annals of the Church. Well—I say it frankly—I have sought for a Pope in the first four centuries, and I have not found him.

"These authorities, and I might have a hundred more of equal value, do they not prove, with a clearness equal to the splendor of the sun at midday, that the first Bishops of Rome were not till much later recognized as *universal Bishops and heads of the Church*? And on the other hand, who does not know that from the year 325, in which the First Council of Nice was held, down to 580, the year of the second Ecumenical Council of Constantinople, among more than 1,109 Bishops who assisted at the six First General Councils, there were not more than nineteen Western Bishops?

“ Who does not know that the Councils were convoked by the Emperors, without informing, and sometimes against the wish of, the Bishop of Rome ? That Hosius, Bishop of Cordova, presided at the First Council of Nice, and edited the canons of it ? The same Hosius presided afterwards at the Council of Sardica, excluding the legate of Julius, Bishop of Rome. I say no more, my venerable brethren, and I come now to speak of the great argument which you mentioned before—to establish the *Primacy* of the Bishop of Rome.

“ By the rock (*pietra*) on which the holy Church is built, you understand Peter (*Pietro*). If this were true, the dispute would be at an end; but our forefathers—and they certainly knew something—did not think of it as we do.

“ St. Cyril, in his fourth book on the Trinity, says: I ‘believe that by the *rock* you must understand the unshaken faith of the Apostles.’ St. Hilary, Bishop of Poitiers, in his second book on the Trinity, says: ‘The *rock* (*pietra*) is the blessed and only rock of the faith confessed by the mouth of St. Peter;’ and in the sixth book of the Trinity he says, ‘It is on this *rock* of the confession of faith that the Church is built.’ ‘God,’ says St. Jerome, in the sixth

book of St. Matthew, 'has founded His Church on this *rock*, and it is from this *rock* that the Apostle Peter has been named.' After him, St. Chrysostom says, in his fifty-third homily on St. Matthew, 'On this *rock* I will build my Church — that is, on the faith of the confession.' Now what was the confession of the Apostle? Here it is: '*Thou art the Christ, the Son of the living God.*'

"Ambrose, the holy Archbishop of Milan (on the second chapter of the Ephesians), St. Basil of Seleucia, and the Fathers of the Council of Chalcedon, teach exactly the same thing.

"Of all the doctors of Christian antiquity, St. Augustine occupies one of the first places for knowledge and holiness. Listen, then, to what he writes in his second treatise on the First Epistle of St. John: 'What do the words mean, *I will build my Church on this rock*? On this faith, on that which said, *Thou art the Christ, the Son of the living God.*'

"In his one hundred and twenty-fourth treatise on St. John, we find this most significant phrase: '*On this rock, which thou hast confessed I will build my Church since Christ was the rock.*'

"The great Bishop believed so little that the Church was built on St. Peter, that he said to

his people in his thirteenth sermon, 'Thou art Peter, and on this rock (*pietra*) which thou hast confessed, on this rock which thou hast known, saying, Thou art the Christ, the Son of the living God, I will build My Church above Myself, who am the Son of the living God: *I will build it on Me, and not Me on thee.*'

"That which St. Augustine thought upon this celebrated passage was the opinion of all Christendom in his time. Therefore, to resume, I establish —

"1. That Jesus had given to His Apostles the same power that He gave to St. Peter.

"2. That the Apostles never recognized in St. Peter the Vicar of Jesus Christ and the infallible doctor of the Church.

"3. That St. Peter never thought of being Pope, and never acted as if he were Pope.

"4. That the councils of the four first centuries, while they recognized the high position which the Bishop of Rome occupied in the Church on account of Rome, only accorded to him a preëminence of honor—never of power or of jurisdiction.

"5. That the holy fathers, in the famous passage, *Thou art Peter, and on this rock I will build my Church*, never understood that the

Church was built on Peter (*super Petrum*), but on the rock (*super Petram*), that is, on the confession of the faith of the Apostle.

"I conclude victoriously with history, with reason, with logic, with good sense, and with a Christian conscience, that Jesus Christ did not confer any supremacy on St. Peter, and that the Bishops of Rome did not become sovereigns of the Church, but only by confiscating one by one all the rights of the Episcopate. (Voices: 'Silence, impudent Protestant! silence!')

"I am not an impudent Protestant! No, a thousand times, no.

"History is neither Catholic, nor Anglican, nor Calvinistic, nor Lutheran, nor Arminian, nor Schismatic Greek, nor Ultramontane. She is what she is—that is, something stronger than all Confessions of Faith of the Canons of the Œcumenical Councils.

"Write against it, if you dare, but you cannot destroy it, no more than taking a brick out of the Coliseum would make it fall. If I have said anything which history proves to be false, show it to me by history, and without a moment's hesitation I will make an honorable apology; but be patient and you will see that I have not said all that I would or could: and even were

the funeral pile waiting for me in the Place of St. Peter, I should not be silent, and I am obliged to go on.

THE POPE'S INFALLIBILITY.

"Monsignor Dupanloup, in his celebrated "Observations" on this council of the Vatican, has said, and with reason, that if we declare Pius IX. infallible, we must necessarily, and from natural logic, be obliged to hold that all his predecessors were also infallible. Well! then, venerable brethren, here history raises its voice with authority to assure us that some Popes have erred. You may protest against it, or deny it, as you please. But I will prove it.

"Pope Victor (192) first approved of Montanism, and then condemned it.

"Marcellinus (296-303) was an idolater. He entered into the temple of Vesta, and offered incense to the goddess. You will say that it was an act of weakness, but I answer, a Vicar of Jesus Christ dies, but does not become an Apostate.

"Liberius (353) consented to the condemnation of Athanasius, and made a profession of Arianism, that he might be recalled from his exile and reinstated in his see.

"Honorius (625) adhered to Monothelitism; Father Gratry has proved it to demonstration.

"Gregory I. (578-80) calls any one *Antichrist* who takes the name of *Universal Bishop*, and contrariwise Boniface III. (607-8) made the parricide Emperor Phocas confer that title upon him.

"Pascal II. (1088-99) and Eugenius III. (1145-53) authorized duelling; Julius II. (1509) and Pius IV. (1596) forbade it. Eugenius IV. (1431-39) approved of the Council of Basle, and the restitution of the chalice to the Church of Bohemia. Pius II. (1458) revoked the concession. Hadrian II. (867-872) declared civil marriages to be valid; Pius VII. (1800-23) condemned them. Sixtus V. (1585-90) published an edition of the Bible, and by a Bull recommended it to be read. Pius VII. condemned the reading of it. Clement XIV. (1700-21) abolished the order of the Jesuits, permitted by Paul III., Pius VII. reëstablished it.

"But why look for such remote proofs? Has not our Holy Father here present, in his Bull which gave the rules for this Council, in the event of his dying while it was sitting, revoked all that in past times may be contrary to it, even when that proceeds from the decisions of his pre-

decessors? And certainly if Pius IX. had spoken *ex cathedra*, it is not when from the depths of his sepulchre he imposes his will on the sovereigns of the Church. I should never finish, my venerable brethren, if I were to put before your eyes the contradictions of the Popes in their teaching. If, then, you proclaim the infallibility of the actual Pope, you must either prove that which is impossible, that the Popes never contradicted each other, or else you must declare that the Holy Spirit has revealed to you that the infallibility of the Papacy only dates from 1870. Are you bold enough to do that?

"Perhaps the peoples may be indifferent, and pass by theological questions which they do not understand, and of which they do not see the importance; but though they may be indifferent to principles, they are not so to facts.

"Now, do not deceive yourselves. If you decree the dogma of Papal Infallibility, the Protestants our adversaries, will mount in the breach, the more bold that they have history on their side, whilst we have only our own denial against them. What can we say to them when they show up all the Bishops of Rome from the days of Luke to his Holiness Pius IX.?

"Ah! if they had all been like Pius IX., we

should triumph on the whole line, — hut, alas! it is not so. (Cries of ‘Silence, silence; enough, enough.’) Do not cry out, Monsignori! To fear history is to own yourself conquered; and, moreover, if you made the whole water of the Tiber pass over it, you would not cancel a single page. Let me speak, and I will be as short as it is possible on this most important subject.

“Pope Vigilius (538) purchased the Papacy from Belisarius, Lieutenant of the Emperor Justinian. It is true that he broke his promise, and never paid for it.

“Is this a canonical mode of hindering on the tiara? The Second Council of Chalcedon had formally condemned it. In one of its canons you read ‘that the Bishop who obtains his Episcopate by money shall lose it, and he degraded.’

“Pope Eugenius III. (IV. in orig.) (1145) imitated Vigilius. St. Bernard, the bright star of his age, reproves the Pope, saying to him, ‘Can you show me in this great city of Rome any one who would have received you as Pope, if they had not received gold or silver for it?’

“My venerable brethren, will a Pope who establishes a bank at the gates of the Temple he inspired by the Holy Spirit? Will he have any right to teach the Church infallibly.

" You know the history of Formosus too well for me to add to it. Stephen XI. made his body be exhumed, dressed in his pontifical robes; he made the fingers which he used for giving the benediction he cut off, and then had him thrown into the Tiber, declaring him to be a perjurer and illegitimate. He was then imprisoned by the people, poisoned, and strangled. But look how matters were readjusted.

" Romanus, successor of Stephen, and after him John X., rehabilitated the memory of Formosus.

" But you will tell me these are fables, not history. Fables! Go, Monsignori, to the Vatican Library, and read Platina, the historian of the Papacy, and the annals of Baronius (A. D. 897).

" These are facts which, for the honor of the Holy See, we should wish to ignore; but when it is to define a dogma which may provoke a great schism in our midst, the love which we bear to our venerable mother Church, Catholic, Apostolic, and Roman, ought it to impose silence on us? I go on.

" The learned Cardinal Baronius, speaking of the Papal Court, says, — give attention, my venerable brethren, to these words, — ' What did the

Roman Church appear in those days — now infamous, only all-powerful courtesans governing in Rome? It was they who gave, exchanged, and took bishoprics; and, horrible to relate, they got their lovers, the false Popes, put on the throne of St. Peter' (Baronius, A. D. 912).

"You will answer — these were false Popes, not true ones: let it be so; but in that case, if for fifty years the see of Rome was occupied by anti-Popes, how will you pick up again the thread of the Pontifical succession?

"Has the Church been able, at least for a century and a half, to go on without a head, and find itself acephalous? Look now! The greatest number of these anti-Popes appear in the genealogical tree of the Papacy, and assuredly it must have been these that Baronius described, because Genebrardo, the great flatterer of the Popes, had dared to say in his chronicles (A. D. 901), 'This century is unfortunate, as for nearly 150 years the Popes have fallen from all the virtues of their predecessors, and have become *Apostates* rather than *Apostles*.'

"I can understand how the illustrious Baronius must have blushed when he narrated the acts of these Roman Bishops. Speaking of John XI. (981), natural son of Pope Sergius and of Maro-

zia, he wrote these words in his annals: 'The Holy Church; that is, the Roman, has been vilely trampled on by such a monster.' John XII. (956), elected Pope at the age of eighteen, through the influence of courtesans, was not one bit better than his predecessor.

"I grieve, my venerable brethren, to stir up so much filth. I am silent on Alexander VI., father and lover of Lucretia; I turn away from John XXII. (1316), who denied the immortality of the soul, and was deposed by the holy Œcumenical Council of Constance.

"Some will maintain that this Council was only a private one: let it be so; but if you refuse any authority to it, as a logical sequence you must hold the nomination of Martin V. (1417) as illegal. What then will become of the Papal Succession? Can you find the thread of it?

"I do not speak of the schisms which have dishonored the Church. In these unfortunate days the see of Rome was occupied by two, and sometimes even by three competitors. Which of these was the true Pope?

"Resuming once more, again I say, if you decree the infallibility of the present Bishop of Rome, you must establish the infallibility of all

the preceding ones, without excluding any; but can you do that when history is there establishing, with a clearness equal only to that of the sun, that the Popes have erred in their teaching? Could you do it, and maintain that avaricious, incestuous, murdering, simoniacal Popes have been Vicars of Jesus Christ? O venerable brethren, to maintain such an enormity would be to betray Christ worse than Judas: it would be to throw dirt in his face. (Cries, 'Down from the pulpit, quick! shut the mouth of the heretic!')

"My venerable brethren, you cry out; but would it not be more dignified to weigh my reasons and my proofs in the balance of the sanctuary? Believe me, history cannot be made over again: it is there, and will remain to all eternity, to protest energetically against the dogma of the Papal Infallibility. You may proclaim it unanimously; but one vote will be wanting, and that is mine!

"The true faithful, Monsignori, have their eyes on us, expecting from us a remedy for the innumerable evils which dishonor the Church: will you deceive them in their hopes? What will not our responsibility before God be, if we let this solemn occasion pass, which God has given us to heal the true faith?

"Let us seize it, my brethren; let us arm ourselves with a holy courage; let us make a violent and generous effort; let us turn to the teaching of the Apostles, since without that we have only errors, darkness, and false traditions.

"Let us avail ourselves of our reason and of our intelligence, to take the Apostles and Prophets as our only infallible masters with reference to the question of questions, 'What must I do to be saved?' When we have decided that, we shall have laid the foundation of our dogmatic system.

"Firm and immovable on the rock, lasting and incorruptible, of the divinely inspired Holy Scriptures, full of confidence, we will go before the world, and like the Apostle Paul, in presence of the freethinkers, we will 'know none other than Jesus Christ and Him crucified. We will conquer through the preaching of 'the folly of the Cross,' as Paul conquered the learned men of Greece and Rome, and the Roman Church will have its glorious '89. (Clamorous cries, 'Get down! out with the Protestant, the Calvinist, the traitor of the Church!')

"Your cries, Monsignori, do not frighten me. If my words are hot, my head is cool: I am neither of Luther, nor of Calvin, nor of Paul,

nor of Apollos, but of Christ. (Renewed cries, 'Anathema, anathema, to the apostate.')

"Anathema! Monsignori, anathema! you know well that you are not protesting against me: but against the holy Apostles, under whose protection I should wish this Council to place the Church. Ah! if covered with their winding-sheets they came out of their tombs, would they speak a language different from mine?

"What would you say to them, when by their writings they tell you that the Papacy has deviated from the Gospel of the Son of God, which they have preached and confirmed in so generous a manner by their blood? Would you dare to say to them, We prefer the teaching of our own Popes, our Bellarmin, our Ignatius Loyola, to yours? No, no, a thousand times no; unless you have shut your ears that you may not hear, closed your eyes that you may not see, blunted your mind that you may not understand. Ah! if He who reigns above wishes to punish us, make His hand fall heavy on us, as He did to Pharaoh, He has no need to permit Garibaldi's soldiers to drive us away from the eternal city. He has only to let them make Pius IX. a god, as we have made a goddess of the blessed Virgin.

"Stop, stop venerable brethren, on the odious

and ridiculous incline on which you have placed yourselves: save the Church from the shipwreck which threatens her, asking from the Holy Scriptures alone for the rule of faith which we ought to believe and to profess. I have spoken: may God help me ! ”



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TOLERANCE OR TREASON-- WHICH?

W. E. REED, Guayaquil, Ecuador.

If it is treason against one's country to give aid or encouragement to its enemies, why is not he a traitor who fraternizes with the enemies of the Gospel? Paul clearly distinguishes between true and false tolerance. We *must* have dealings with men of the world as such. We buy and sell, converse and discuss with them as occasion requires. We do not have to avoid them nor consider them as personal enemies, but we are not to keep company "If any man *that is called a brother* be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat." Anything that makes us partakers of their sins or puts us in the light of approving or even of not disapproving of that which is wrong is disloyalty.

The Westminster, a Presbyterian journal, has recently discovered some things which were hidden from the Covenanters, the members of the Westminster Assembly and the leaders of that church clear down to the present time. We quote from the issue of February 29, 1908:

Go back to your monastery, Father Paul. You are a Christian. We know that. Go worship God in your own way in the beauty of His holiness. Look Rome-ward if you choose. Sarto is a Christian. We know it. So was Leo XIII. So are multitudes in the Roman communion. So

are Presbyterians, some of them, and Methodists, some of them, and Episcopallians, some of them. Let the cry, "Back to Rome," spend itself in echoes, and let us serve God, obeying Him as the divisions of the mighty army should obey its great and only head.

Now Father Paul is a priest who has conceived the idea of undoing the work of the Reformation and once more enlisting Christendom under the Papal banner. In such a statement it might have been the most instructive thing in the editorial if the editor had told us how he *knows* that Father Paul, Pope Pius X. (Sarto) and multitudes in the Roman communion are Christians. Does he *know* that they believe in justification by faith and in the finished work of Christ? Does he *know* that they do not worship idols and defend the practices by the same sophistries that are used by the Asiatic who hews down to wood and stone? Does he *know* that they are trusting in the blood of Christ and not in Purgatory for cleansing from sin? Does he *know* that they do not worship the wafer as God? Does he *know* that they believe that Christ was offered once for all instead of in the daily and bloodless sacrifice in the mass which, like the oft repeated sacrifices of old, cannot cease because they cannot satisfy the conscience? If he does not *know* these things and does know that Romanists in general fail under these tests, how can he say that he knows that they are Christians? Does he not know that Pope Leo XIII. was a confirmed idolater and miser; turning to his Madonnas in his dying hours rather than to Christ and having during his reign done more to advance Mariolatry than any of his predecessors, and leaving hidden in the walls millions of francs

which he would not let go for the benefit even of masses for the poor who cannot pay for the only extinguisher of purgatorial fires? Paul the Apostle assures us that neither idolaters nor covetous shall enter the kingdom of heaven. Can the editor really believe that the church that as late as 1870 declared all accursed who did not believe the decree of Papal infallibility is a division of God's "Mighty army" and not a division of the forces of the enemy with whom believers in Christ have to contend? Is it the beauty of holiness when Father Paul adores as very God the wafer he himself has consecrated or when he bows down before images and pictures?

The editor was probably safe in saying that some Presbyterians are Christians, but he probably did not know or did not think what he was saying when he declared multitudes of Romanists to be Christians. I have known hundreds, perhaps thousands of Romanists, more or less intimately and in the light of the Savior's solemn words "Ye must be born again" I must confess that I do not know of one who gives evidence of being a Christian.

Again in the issue of March 14th, we read:

How little do we know of the Roman Catholic communion, how seldom do we come into contact with its leaders; it is like another world, a world indeed that touches us at a thousand points, but which is separated from our sympathy and our understanding by a barrier that is almost impenetrable. When now and then some adventurous spirit from our Presbyterian fold ventures into intimate association with leaders in the Roman Catholic Church he comes back with his opinions modified and with a recognition of a certain unity underlying this wide divergence.

Yes, indeed! how little do they know of the Roman Catholic Communion! When they come

into contact with the astute leaders of that church how little do they really learn; how the priests and the devil must laugh at the "Adventurous spirit from our Presbyterian fold" who comes back after seeing something that looks like an angel of light and thinks he has found a brother! What is the unity that can bind us together with a church which curses all Protestants and pronounces anathema on those who doubt her decrees? What a brotherhood that would be between Christians and the church that has written the darkest pages of human history and has never repented of it. If our friend the "Adventurous spirit" should undertake to defend her by saying that she was better now he would offend all Catholics, for the church in their conception is always holy and always and everywhere the same. That church, wherever she can, plants herself squarely in the way of human liberty and the preaching of the Gospel. She declares, as recently in Tumaco, Colombia, that Gospel literature is immoral, she is still burning Bibles on public squares and still believes that heretics deserve the same fate, and if the editor would come here to Ecuador and preach the old time Presbyterian doctrine all his converts would find her breathing out threatening and cursing and eternal damnation against them.

Further articles pertaining to Correct Doctrine and Right Living, Missionary News and Bible Lessons will be found in "The Gospel Message,"—published monthly at 50 cts. per year, and communications concerning the work of the Gospel Missionary Union may be addressed to the President, Euclid & 7th St., Kansas City, Mo., U. S. A.

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THE JESUITICAL OATH

I, —————, now in the presence of Almighty God, the blessed Virgin Mary, the blessed St. John the Baptist, the holy apostles, St. Peter and St. Paul, and all the Saints, sacred host of Heaven, and to you, my Ghostly Father, the superior general of the Society of Jesus, founded by St. Ignatius Loyola, in the pontification of Paul the III., and continued to the present, do by the womb of the Virgin, the matrix of God, and the rod of Jesus Christ, declare and swear, that his Holiness the Pope, is Christ's vice-regent and is the true and only head of the Catholic or Universal Church throughout the earth; and that by virtue of the keys of binding and loosing given his Holiness by my Savior, Jesus Christ, he hath power to depose heretical kings, princes, states, commonwealths and governments, and they may be safely destroyed. Therefore, to the utmost of my power, I will defend this doctrine and his Holiness' right and custom against all usurpers of the heretical or Protestant authority whatever, especially the Lutheran church of Germany, Holland, Denmark, Sweden and Norway, and the now pretended authority and Churches of England and Scotland, and the branches of the same

now established in Ireland, and on the continent of America and elsewhere and all adherents in regard that they may be usurped and heretical, opposing the sacred Mother Church of Rome.

I do now denounce and disown any allegiance as due to any heretical king, prince or state, named Protestant or Liberals, or obedience to any of their laws, magistrates or officers.

I do further declare that the doctrine of the Churches of England and Scotland, of the Calvinists, Huguenots and others of the name of Protestants or Liberals, to be damnable, and they themselves to be damned who will not forsake the same.

I do further declare, that I will help, assist and advise all or any of his Holiness' agents, in any place where I should be, in Switzerland, Germany, Holland, Ireland or America, or in any other kingdom, or territory I shall come to, and do my utmost to extirpate the heretical Protestants or Liberal doctrines, and to destroy all their pretended powers, legal or otherwise.

I do further promise and declare notwithstanding I am dispensed with to assume any religion heretical for the propagation of the Mother Church's interest; to keep secret and private all her agents' counsels from time to time, as they entrust me, and not divulge, directly or indirectly, by word, writing or circumstances whatever, but to execute all that

should be proposed, given in charge or discovered unto me, by you my Ghostly Father, or any of this sacred convent.

I do further promise and declare that I will have no opinion or will of my own or any mental reservation whatsoever, even as a corpse or cadaver, but will unhesitatingly obey each and every command that I may receive from my superiors in the militia of the Pope and of Jesus Christ.

That I will go to any part of the world withersoever I may be sent, to the frozen regions of the North, to the burning sands of the desert of Africa, or the jungles of India, to the centers of civilization of Europe, or to the wild haunts of the barbarous savages of America without murmuring or repining, and will be submissive in all things whatsoever are communicated to me.

I do further promise and declare that I will, when opportunity presents, make and wage relentless war, secretly and openly, against all heretics, Protestants and Liberals, as I am directed to do, to extirpate them from the face of the whole earth; and that I will spare neither age, sex or condition, and that I will hang, burn, waste, boil, flay, strangle, and bury alive, these infamous heretics; rip up the stomachs and wombs of their women, and crush their infants' heads against the walls in order to annihilate their execrable race. That when the same cannot be done openly, I

will secretly use the poisonous cup, the strangulation cord, the steel of the poniard, or the leaden bullet, regardless of the honor, rank, dignity or authority of the person or persons, whatever may be their condition in life, either public or private, as I at any time may be directed so to do, by any agent of the Pope, or Superior of the Brotherhood of the Holy Father of the Society of Jesus (Jesuits).

In confirmation of which I hereby dedicate my life, soul, and all corporal powers, and with the dagger which I now receive I will subscribe my name, written in my blood, in testimony thereof; and should I prove false or weaken in my determination, may my brethren and fellow soldiers of the militia of the Pope cut off my hands and feet and my throat from ear to ear, my belly opened and sulphur burned therein with all the punishment that can be inflicted upon me on earth and my soul shall be tortured by demons in eternal hell forever.

All of which I, ———, do swear by the blessed Trinity and blessed Sacrament which I am now to receive, to perform and on my part to keep this my oath.

In testimony hereof, I take this most holy and blessed Sacrament of the Eucharist, and witness the same further, with my name written with the point of this dagger, dipped in my own blood, and seal, in the face of this holy Sacrament.

ARROW SHOTS AT BABYLON

What institution in the earth can you point to that has so conducted herself that the following description from God's Word fits her: "And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus" (Rev. 17:6)?

Jesus once said to His followers: "Yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have *not known the Father, nor me*. But these things have I told you, that when the time shall come, ye may remember that I told you of them . . . I go my way to Him that sent me" (John 16:2-5).

Has the time come when killing and service to God were joined? Is it the aforesaid drunk woman who does the killing religiously? "Drunken with the blood of the saints, and with the blood of the martyrs of Jesus." She would have to kill in order to get drunk with blood. We have knowledge of an institution that exists now, and which has actually killed God's children

because these saints differed from her in their interpretation of God's requirements of them.

"Whosoever killeth you will think that he doeth God service." These words—"God service"—plainly set forth the fact that it would be RELIGIOUS ZEAL but evidently "Zeal without knowledge." "These things will they do unto you, because they have not known the Father nor me." Jesus did not prophesy such conduct as approving it, but to the contrary, warned them of intense perversions to come—"Killing (and reckoning it doing) God service."

Cast a retrospective glance into church history. Do you not find religious zeal rampant at certain periods? Read what our dictionary says: "An INQUISITION fully established in 1235; most active in Italy, Spain and Portugal. It was suppressed in France in 1772 and in Spain finally in 1834 When (the saint was) found guilty and contumacious (obstinately holding to a course) was handed over to the secular arm." (Then came the) "AUTO DA FE including the burning at the stake—the most imposing (inhuman) AS IT WAS THE MOST AWFUL, of the solemnities (murdering religiously)

authorized by the Roman Catholic Church.”—*Standard Dictionary*.

Is that which we know as the Roman Catholic Church the drunk woman of Rev. 17:6?—“I saw the woman drunken with the blood of the saints and with the blood of the martyrs of Jesus.”

Has she turned lately in this country to politico-religious murdering? A Roman Catholic says: “Schrunk shot Theodore Roosevelt because he insulted the Pope;” it was Roman Catholics who fatally shot Abraham Lincoln, James A. Garfield and William McKinley, and attempted to assassinate Mayor Gaynor.

What is a “Paranoiac”? A Roman Catholic, having a convenient “Brain storm” so as to do the dirty work of the “Hierarchy.”

This institution must either abolish all history that brings to light her dreadful past (*The Index* seems to be her effort to do that) or go down before the awful arraignment. If this be true, how can such a filthy creature survive such a past history? No wonder God calls her a WHORE and credits her with being the mother of such (Rev. 17:1-5).

The Apostle Paul speaks of the church

of Christ as a *chaste virgin*. The Roman Catholic Church cannot be a whore and at the same time a true church of Christ (2 Cor. 11:2; Eph. 5:25-27).

Has the Roman Catholic Church been so unfaithful as to earn such a terrible title —MOTHER OF HARLOTS? (Rev. 17:5).

Before Paul was saved, his conscience was so educated in bigotry that he "Was consenting unto his (Stephen's) death" (Acts 8:1). "Yet breathing out threatenings and slaughter against the disciples of the Lord" (Acts 9:1).

If to be unsaved as Paul then was: not know the Father nor Jesus the son (John 16:3), whom to know is life eternal (*i. e.* salvation) (John 17:3), and yet be zealously religious, produces murderers, it may be that this disposition accounts for all of the martyrdom of the past. Unsaved religious adherents educated into bigots easily turn to be murderers.

We have often asked Roman Catholics how they were "born again" and their invariable reply was "by baptism." Now we know that this is not the way set forth in the Word of God. Therefore, it must be that few Catholics are "born again" and "Except a man be born again (*i. e.* from

above) he cannot see the kingdom of God." (Jno. 3:3). In John 1:12, 13 we read: "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name; which were born, not of blood . . . but of God." "Born . . . of God" "Born from above." "Born again not of corruptible seed but of incorruptible, by the Word of God . . . this is the word which by the Gospel is preached unto you" (1 Pet. 1:23-25).

The conclusion is irresistible that every Roman Catholic resting for new birth on the fact that he has been sprinkled ("God-fathers" and "God-mothers" is unscriptural language and shows an extra-scriptural mode introduced, this claiming to bring about the new birth). Such an adherent is not "born again" because he does not follow the scriptural way of acquiring the new birth. He fails to receive Jesus and thus become God's child (John 1:12, 13) or he refuses to believe on Him that he may not perish (John 3:16).

Let us relieve the above implication by an admission. There may be those of the Roman Catholic laity who are born again. Any Roman Catholics who, although sprinkled, *have received* Jesus as their

Savior, they are born again, not because they were sprinkled, but because *they received Jesus* as their own Savior, *i. e.*, believed on His name (John 1:12, 13). This does happen no doubt, despite that Church's teaching. They were "born again" by the Word, (the Gospel) by believing it (1 Pet. 1:23-25). Not by an ordinance—baptism; but by that part of the Word—"The Gospel which is the power of God unto salvation to every one that believeth" (Rom. 1:16).

We believe that every adherent of the Roman Catholic Church that hates his fellow because he won't accept the tenets of his church, is from a scriptural standpoint, a murderer—"Whosoever hateth his brother is a murderer" (1 John 3:15).

We believe to blindly obey the teachings of the hierarchy of the Roman Catholic Church (most if not all of whom may not be "born again"), especially those teachings contrary to the Word of God—permitting murder, etc., we say to blindly obey is to mark oneself off as an unsaved one—not a child of God, not born again, but simply a bigoted adherent of a sect. He may be a *good* Roman Catholic but not God's child. "If any man have not the

Spirit of Christ, he is none of His" (Rom. 8:9). He is well described in Rev. 17:2—"Drunk with the wine of her fornication" (Rev. 18:3), "For all nations have drunk of the wine of the wrath of her fornication." If you want to get a poor unsaved one to do a dastardly act; get him drunk. "Whosoever is born of God doth not commit (practice) sin" (1 John 3:9). "Who-soever believeth that Jesus is the Christ is born of God" (1 John 5:1). Not—who-soever is baptized is born of God—this last is not found in the Bible.

Oh how many things taught by the hierarchy are not found in God's Word. They themselves admit it but they claim it is **EXPEDIENT** to do so. "The end justifies the means."

AURICULAR CONFESSION—*How Ridiculous!*

Where in God's Word does it tell of Peter or Paul retiring into a box with a little window in it and acting as a receiver of confessions. Give chapter and verse.

CELIBACY.

They say the bishop should not marry, but the Bible says, "He must be the husband of one wife" "Having his children in subjection with all gravity" (1 Tim. 3:

1-4). These are the Bible qualifications for the office.

Only DEMON-TAUGHT teachers are found "Forbidding to marry" (1 Tim. 4:1-3)— "Giving heed to seducing spirits and doctrines of demons . . forbidding to marry."

PRAYERS IN AN UNKNOWN TONGUE.

"Except ye utter by the tongue words easy to be understood, how shall it be known what is spoken" (1 Cor. 14:9)?

Where in God's Word is found—

Holy Water?	{ Please give Chap- Purgatory, its pains?..... { ter and Verse.
Prayers for the dead?.....	
" to the saints?.....	"
" to the Virgin Mary?.	"
Masses, of service to the dead?	"

There is enough in the Bible to save the lost and enable the saints to be well-pleasing unto God. Why go outside of it?

---"All Scripture is God-Breathed and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto every good work" (2 Tim. 3:16, 17).

The Roman Catholic hierarchy seems to have gone outside altogether of the Word of God to govern itself—"Traditions of the Fathers." "Ye . . . Transgress the com-

mandment of God by your traditions." (Matt. 15:3). What a masterpiece of Satan!—that Roman Catholics not going by the Word, yet should be the champions of its inspiration (cheap devotedness).

The hierarchy says: "Listen to and obey the church." In which case the church taught by the *Fathers* not the Bible, becomes the authority. They have gone from divine authority to human authority. The Bible says: "He that hath an ear let him hear what the SPIRIT saith unto the churches" (Rev. 2:7, 11, 17, 29; 3:6, 13, 22). God the Holy Ghost guides through the use of the Word (John 16:13).

Here are some examples showing that they *diametrically oppose* God's word.

HIERARCHY.

God's Word.

"If any one	"Thou shalt not steal."
steals only a moderate	"Let him that stole,
sum not intend-	steal no more" (Eph.
ing to acquire any notable	2:28).
sum he does	"Let none of you suf-
fer as a murderer or as	fer as a murderer or as
(Not) a mortal	a thief" (1 Pet. 4:15).
sin.	

"A servant by the order of his master can deny that he (the master) is at home . . . he can say, He is not here, that is to say, not in this door or window . . . Also he can answer that He HAS DEPARTED FROM THE HOUSE. By understanding a departure which took place in some time past ("Any old time" not recent)—*Ibid* 525 Card. disc. 19n. 75.

The above are examples of the contradiction of the plain teaching of the Word of God.

Listen to this: "THE SCRIPTURE (God's Word) and books of controversies MAY NOT BE PERMITTED IN THE VERNACULAR TONGUE: (one's own language) AS ALSO THEY CANNOT BE READ WITHOUT PERMISSION. St. Alphonsus 'Moral Theology.'"

There never was a soul injured by reading the SCRIPTURES, but the hierarchy know that they will lose their grip on the devotees if such "Get next to" what God teaches in His Word.

The Vatican Codex—a very early manu-

script copy of the New Testament, is very unreliable because tampered with by the Roman Catholic hierarchy. They do not like Rev. 17 and 18 so they have cut it out. Also other parts that speak against them.

The hierarchy has found it a GOLD MINE to reverse the teachings of the Word of God. It trafficks in indulgences: "If you have sworn (to Miss Blank) to marry her . . . you can forsake her, and enter a religious order" (*Ibid* 337).

"Oaths . . . let them be ever so vivid, they can be relaxed by the church" (Salm. *ibid.* n. 6. Cum Sanch. Pal et Guitier).

Exorbitant charges for:—Baptism and confessions, marriage of the living, burial of the dead, money for masses for the dead. Did Peter and Paul charge anything? Chapter and verse please? Peter said: "Silver and gold have I none; but such as I have give I thee: in the name of Jesus Christ of Nazareth, Rise up and walk" (Acts 3:6). A poor but powerful church then; a rich but impotent church now. Now-a-days Peter's successors (?) tell you you can't be born into the world, can't get married, can't die, without paying the price, and purgatory (give chapter

and verse) an invention outright of the hierarchy but a gold mine all the same.

The Roman hierarchy thrusts the Virgin Mary (and patron Saints) *between the sinner and the Savior*.

(None of this sentiment which follows, can be found in the Word of God. It is all unauthorized).

"GLORIES OF MARY—*By St. Liguori.*"

"From the moment that Mary consented to become the Mother of God," says St. Bernardine of Sienna, "Why should not the Mother enjoy conjointly with the Son the honors of royalty?" "Mary is the Queen of the Universe, since Jesus is its King: thus," as St. Bernardine again observes, "As many creatures as obey God, so many obey the glorious Virgin, everything in heaven and on earth which is subject to God is also under the empire of his most holy Mother."

(At 12 years old Jesus said to His human mother: "Wsit ye not that I must be about my Father's business?"—God's business.—Luke 2:49).

"Reign, O Mary," says the Abbot of Gueric, "Dispose at pleasure of the goods of your Son, power and dominion belong to the Mother and spouse of the King of kings." "She is queen of Mercy alone; she

is a sovereign, not to punish sinners, but to pardon and forgive them . . . the Kingdom of God consists of mercy and justice, the Lord has, as it were, divided it, reserving to Himself the dominion of justice and yielding to his Mother that of Mercy."

Jesus said: "Woman (Mary) what have I to do with thee?"—John 2:4).

"Mary Queen of Mercy . . . because she opens at pleasure the abyss of the divine mercy so that NO SINNER, HOWEVER ENORMOUS HIS CRIMES MAY BE, CAN PERISH IF HE IS PROTECTED BY MARY."

("Repentance toward God, and faith toward our Lord Jesus Christ."—Acts 20:21.)

"Let us go, then, Christians, let us go to this most gracious Queen, and crowd around her throne without being deterred by our crimes and abominations. Let us be convinced that if Mary has been crowned Queen of Mercy, it is in order that the greatest sinners may be saved by her intercession, and form her crown in heaven."

("Come unto Me all ye that labor and are heavy laden, and I (Jesus) will give you rest."—Matt. 11:28.)

"O Mary, our faithful mediatrix."

("For there is one God and one mediator between God and men, the man Christ Jesus."—1 Tim. 2:5.)

"In all time of our tribulation, in all time of our wealth; in the hour of death, and in the day of judgment, and from the torments of the damned, Deliver us, good Mary."

("Who is my mother? and who are my brethren?—Whosoever shall do the will of my Father."—Matt. 12:48, 50.)

"We praise thee, O Mary! We acknowledge thee to be the Virgin. All the earth doth worship thee, spouse of the Eternal. To the angels and archangels cry, Holy, Holy, art thou, Mary, Mother of God."

("Holy, Holy, Holy is the Lord of hosts; the whole earth is full of His glory."—Isa. 6:3).

"Be merciful unto us, spare us, good Lady, from the wrath of God."

("He that believeth not the Son shall not see life; but the wrath of God abideth on him."—John 3:36).

There is no warrant for the above Mariolatry—worship of Mary—in the Word of God. It is all extra-scriptural, it is not

justified by God's Word. It is trafficking in souls (Rev. 18:13).

Roman Catholicism seems to be a complete subversion of the truth of God. As another has put it:

Transubstantiation without An inward reality.

Zeal	"	Knowledge.
Religion	"	A Revelation.
Faith	"	God's Word.
Penances	"	Repentances.
Fastings	"	Temperance.
Charity	"	Forbearance.
Ceremonies	"	Piety.
Celibacy	"	Chastity.
Tradition	"	Truthfulness.
Salvation	"	Holiness.
Purgatory	"	Purification.
Absolution	"	Amendment.
Infallibility	"	Assurance.
Masses	"	Sense.
Miracles	"	Attestation.
Sainthood	"	Sanctification.

Moral turpitude seems to characterize the hierarchy, also the rank and file: Saloon keepers, 9 out of 10, Roman Catholics. Jail birds are mostly Roman Catholics. May we not conclude that this is the product of their parochial schools?

The Roman Catholic Church, if found in Rev., chapters 17 and 18, would have the following several characteristics:

Spiritual "Fornication" (Married to the world)	Chapt. 17:2.
Exceedingly Wealthy	" 17:4.
The abominations of the earth.....	" 17:5.
Woman drunk with martyrs' blood..	" 17:6.
Her associate from the bottomless pit	" 17:8.
These shall make war with the LAMB and be overcome	" 17:14.
These shall hate and shall make <i>her desolate, and naked, and shall eat her flesh, and burn her with fire</i> (her finish).....	" 17:16.
Is become the habitation of demons and the hold of every foul spirit and a cage of every unclean and hateful bird	" 18:2.
The merchants are waxed rich through the abundance of her delicacy. God's people should come out of her, (All the born again ones).	" 18:4.
Her sins have reached unto heaven.	" 18:5.
Her wealth is prodigious.....	" 18:12.
She traffics in men's souls.....	" 18:13.
Heaven rejoices over her downfall, exclaiming "Alleluia" four times..	" 18:20.
Judged for <i>corrupting the whole earth</i>	" 19:2.

A subscriber shooting
FROM AMBUSH, ..

P. JOFFELL.

THE TRUE CHURCH

READER, ARE YOU SAVED?

If you answer, "I have been baptized," our hearts fail us, you are not saved. Your clergyman may have pronounced you "re-generated" when as a babe, he sprinkled you, but that never made it so. Only believers (not infants) were baptized,—Acts 2:41, 8:12 "both men and women." See?—Not the very young.

"As many as *received* Him to them gave He power to become the Sons of God . . . which were born . . . of God" (Jno. 1:12, 13). Let not *men*, but *God* tell you, *out of His Word* how and when these things should happen to you.

Again, you may say: "I belong to the first church, the oldest in existence, and Jesus said: 'The gates of hell shall not prevail against it.'" Listen! When you take St. Paul's definition of the church into account you will think differently. Your kind of church will not save you, but membership in St. Paul's church will.

St. Paul says: "Take heed therefore unto yourselves (Ephesian Elders) and to all the flock, over the which the Holy Ghost hath made you overseers (bishops) to feed the *church of God*, which He hath *purchased with His own blood*" (Acts 20: 17, 28). A church made up of *blood bought ones*. Do you belong to that

church? "The gates of hell shall not prevail against" such a church.

Again St. Paul says: "To the general assembly and church of the first born *which are written in heaven*" (Heb. 12: 23). Is your name written there? If so, you are in the right church.

Here is St. Peter's church: "The same day there was added about 3,000 souls." "And the Lord added to the church daily (saved ones) such as should be saved" (Acts 2:41, 47). Has Jesus the Lord enrolled you in that heavenly register? Nobody can blot out your name once it is written there by Him.

Were you ever added to the Lord upon becoming a *believer*? "And believers were the more added to the Lord, multitudes, both men and women (not infants)" (Acts 5:14). If so, we shall, no doubt, meet in heaven.

Roman Catholic reader, are you born again? If you reply truthfully: "Yes, I know I am born from above," then let God say to you, "Come out of her, my people" (Rev. 18:4). There has ever been a deep invisible "Church Union," that is beyond the reach of men and Demons to disrupt. A superficial union of heterogeneous elements—all sorts of creeds—saved and unsaved; will not correspond with this deep union. *Born Again* Catholics and *born again* Protestants belong to the same church whether they know it or not.

Protestant readers, are you aware that the end of the church age is at hand, and that it is not attended by the conversion of the world, but by increasing peril to the church? "In the *last days* perilous (fierce, Mat. 8:28) times shall come. For men shall be lovers of their own selves, covetous" (2 Tim. 3)—Self-lovers, money-lovers, pleasure-lovers.

Such truths make you—if you are saved and amenable to God's Word—a *pessimist* as to the future of this world, that rejects Jesus, and an *optimist* as to God's revealed program of the future.

God says there is to be an apostacy "a falling away"; a *forsaking* (Acts 21:21) the truth, we perceive we are already in it.

Protestants, are you going to swell the company of, and hasten on to a climax, the apostacy? "There (shall) come a falling away first and that man of sin be revealed the son of perdition" (2 Thes. 2:3).

Protestants, if you kick your foundation—the Bible—from under your feet by denying *plenary* and *verbal inspiration*, you will gravitate quickly to the infidel's level.

Dare you scoff at the story of the "flood" and of "Sodom," after what Jesus said about them while here?—"As it was in the days of Noah," etc., "As it was in the days of Lot," etc. Jesus also said: "Remember Lot's wife" (Luke 17:26, 28, 32).

Did you laugh when Eddie Foy the comedian said?—"Did I ever tell you the short story of Mrs. Lot? Here it is, Lot's wife turned 'to rubber' and then she turned to salt." There shortly followed this irreverent utterance, in our Iroquois Theatre, that fearful holocaust wherein many hundred lives were snuffed out—Cause and effect.

Was Uzzah struck dead by touching the ark?—2 Sam. 6:6, 7—Cause and effect.

Again Jesus said: "As Jonah was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth" (Mat. 12:40). Dare you deny what Jesus the Creator God affirms and so fully accredits?—"All things were made by Him; and without Him was not anything made that was made" (Jno. 1:3).

Will your consideration for the wisdom of this world (which God has made foolish, 1 Cor. 1:20) permit it to browbeat you into the ranks of the enemies of God?

If you are a "Lutheran" and do not believe in *justification by faith*, you are not on "the narrow way which leadeth unto life" (Mat. 7:14).

If you are a "Disciple" and believe that water baptism brings the new birth, instead of sin-purging by Jesus' blood (Heb. 1:3; 1 Jno. 1:7) you are not God's child.

If you are a "Methodist" and believe with the Romanist that you must *do* something yourself in order to obtain salvation, and you do not rest wholly in the finished work of Christ on Calvary's cross for it; you have not got God's salvation.

And you "Baptists" contemplate Chicago University with amazement. The greatest misfit under heaven today, is an *unsaved* "Prof." or "Rev." trying to be a spiritual leader. "If the blind lead the blind, both shall fall into the ditch" (hell).

(Mat. 15:14). Anoint thine eyes with eyesalve that thou mayest see" (Rev. 3:18). *i. e.* get God's salvation. But Jesus said: "Let them alone," and we are sure we will have to do it. Someone must carry on the "Apostacy" after the church is "caught up."

"In the *last days* scoffers shall come" (2 Pet. 3:1-3). Does this look like the conversion of the world?

What is God doing in this church age? "God . . . did visit the Gentiles to take out of (from among) them a people for His name" (Acts 15:7, 14; Rom. 11:19, 20).

Has God selected His church yet? Not quite all, or He would send Jesus "in the air" for that church. "The Lord Himself shall descend from heaven with a shout, and with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are

alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore, comfort one another with these words' (1 Thes. 4:13-18).

This is the way the true church will be delivered out of her trouble. But what about the poor world left behind? The religious world will be in the laodicean condition; "I know thy works that thou art neither cold nor hot . . . because thou art lukewarm and neither cold nor hot; I will spue thee out of my mouth" (Rev. 3:15, 16). Rejected by Christ.

Is it to be *caught up* with the Lord or be *left here* for God's wrath? Read Revelation, chapter 4 to chapter 19, to learn what will happen to you if you are left down here.

"As many as *received Him* to them gave He power to become the sons of God."

Thus we would warn and fain "save . . . pulling out of the fire" (Jude 23) because events are impending.

We say with Paul, "Am I therefore become your enemy because I tell you the truth?" No, we love your precious soul.

"Come out of her My people."

X. E. GETE.

WICKED INVENTIONS.

Set Forth by the Roman Catholic Church.

From THE PROTESTANT OBSERVER.

Of the many institutions contrary to the Gospel, which are practiced by the Romish Church today, the earliest in their origin appear to be prayers for the dead, and making the sign of the cross; both of which came into existence about 300 years after the Savior and the apostles.

About 500 years after Christ and the apostles, Gregory I. established the worship in an unknown tongue, or in Latin. The Gospel teaches us only the use of a known language in the Church.

According to the Gospel all our prayers should be addressed to God alone. Prayers never were offered to Mary and the saints by the apostles and the members of the early Christian Church. The worship of Mary and the saints was commenced about 600 years after Christ and the apostles.

The worship of the cross, images and relics was established about 788 years after Christ. It is impossible to find a single trace of this practice in the Gospel.

The baptism of bells does not come from Christ and the apostles; this baptism was invented 965 years after the beginning of the Christian Church, by Pope John XIV.

It was about 998 years after the apostles that Lent was imposed by the Roman Catholic Church. Lent and the obligatory fast on Friday are commandments of men, not teachings of the Gospel.

Roman Catholic priests introduced the fabrication of holy water about 1000 years after the apostles. Thus this so-called holy water is merely a human novelty.

Gregory VII. is the Pope who made the law against the marriage of the priest, 1079 years after Christ. The Gospel teaches the marriage of the clergy.

Beads were invented by Peter the Hermit, 1090 years after the apostles. This machine is used for counting prayers, but the Gospel does not speak of it.

The sacrifice of the Mass is a novelty, and has been in existence only since the eleventh century. The Gospel teaches us that the sacrifice of Christ was offered once for all.

About 1190 years after Christ, the Roman Catholic Church began the sale of indulgences. The Christian religion, as it is taught in the Gospel, condemns such a traffic.

The Roman Catholic Church uses a wafer in the Lord's Supper, instead of bread. This change was made about the time the doctrine of transubstantiation was proclaimed an article of faith by Pope Innocent III., in 1215. In 1220 Pope Honorius III. invented the adoration of this wafer, and thus the Roman Catholic Church worships a god made by the hands of men. The adoration of such a god is entirely contrary to the Gospel.

Auricular confession, or confession to the priests, was also instituted by Pope Innocent III., during a session of the Council of Latran, 1215 years after Christ.

Since the year 1414, the Roman Catholic Church refuses to give the cup, or wine, to the people in the Communion Service. This institution of Christ was changed by the Council of Constance. The Gospel teaches that the Lord's Supper should be given with bread and wine.

The doctrine of purgatory was proclaimed an article of faith 1438 years after the apostles, by the Council of Florence. The Gospel does not contain a single word concerning the Roman Catholic purgatory.

Roman Catholic traditions were placed on the same level with the Holy Scriptures by the Council of Trent 1545 years after

Christ. These traditions are simply teachings of men.

The Apocryphal books (some doubtless false and none of them inspired) were placed in the Bible by the Council of Trent, 1546 years after the apostles.

1854 years after Christ, the Roman Catholic Church invented the doctrine that Mary was born without sin. But the Gospel tells us that all human beings have sinned.

The infallibility of the Pope is a new doctrine which was made in the year 1870. Before the year 1870 this dogma did not exist. No human being is infallible; for the Word of God states that "There is not a just man upon earth, that doeth good, and sinneth not."

Still the Roman Catholic Church claims never to change, or to teach new doctrines!

Further articles pertaining to Correct Doctrine and Right Living, Missionary News and Bible Lessons will be found in "The Gospel Message,"—published monthly at 50 cts. per year, and communications concerning the work of the Gospel Missionary Union may be addressed to the President, Euclid & 7th St., Kansas City, Mo., U. S. A.

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INQUISITORIAL HORRORS

OF THE ROMAN CATHOLIC CHURCH.

As Described by an Officer in Napoleon's Army.

Napoleon Bonaparte decreed on December 4, 1808, that the terrible institution of the Inquisition in Spain should be exterminated. The following account of the accomplishment of this work of destruction is made by Colonel Lehmanowsky, one of Napoleon's officers, and gives a good idea of the instruments of torture that were used, and the fiendish cruelty practiced by the Inquisition on its helpless victims in those dark days.

I was in Spain in 1809, attached to that part of Napoleon's army which was stationed at Madrid. While it had been decreed by the Emperor that the Inquisition and the monasteries should be suppressed, several months passed away and the decree was not executed. I used to express my opinions freely among the people respecting the priests and Jesuits of the Inquisition, and one night as I was walking along the street, two armed men sprang out from an alley and made a furious attack upon me. While struggling with them I saw at a distance the lights of the French *patroles*, who carried lanterns and rode through the streets of the city at all hours to preserve

order. I called to them, and as they hastened to my assistance, the assailants took to their heels and escaped—not, however, before I saw by their dress that they belonged to the guards of the Inquisition.

I went at once to Marshal Soult, then governor of Madrid, told him what had taken place, and reminded him of the decree to suppress the institution. The troops required were granted, and I proceeded to the Inquisition, nearly five miles from the city. It was surrounded by a wall of great strength, and defended by a company of soldiers.

When we arrived at the walls, I addressed one of the sentinels, and summoned the Jesuit fathers to surrender to the Imperial army, and open the gates of the Inquisition. The sentinel, who was standing on the wall appeared to enter into conversation for a moment with some one within, at the close of which he presented his musket and shot one of my men. This was the signal for attack, and I ordered my troops to fire upon those who appeared upon the wall.

It was soon obvious that it was an unequal warfare. The walls of the Inquisition were covered with the soldiers of the "Holy office;" there was also a breastwork upon the walls, behind which they partially

concealed themselves as they discharged their muskets, while we were in the open plain and exposed to a destructive fire. We had no cannon, nor could we scale the walls, and the gates successfully resisted all attempts at forcing them. We could not retire and send for cannon, without giving them time to lay a train for blowing up our troops. I saw, therefore, that it was necessary to change the mode of attack, and directed that trees should be cut down and trimmed, to be used as battering-rams. Two of these were taken up by detachments of men, as numerous as could work to advantage, and brought to bear upon the walls with all the power they could exert, while the troops kept up a fire to protect them from the shots that were poured upon them. Presently the walls began to tremble, a breach was made, and the Imperial troops rushed in.

Here we met with an incident to which nothing but Jesuitical effrontery is equal. The Inquisitor-General, followed by the father-confessors in their priestly robes, all came out of their rooms as we were making our way into the interior of the Inquisition; and with long faces, and their arms crossed over their breasts, their fingers resting upon their shoulders, as though

they had been deaf to all the noise of the attack and defense, and had just learned what was going on, they addressed themselves in the language of rebuke to their own soldiers, saying: "Why do you fight our friends, the French?" The intention was no doubt to make us think that the resistance was wholly unauthorized by them; and if they could have succeeded in making a temporary impression in their favor, they would have had an opportunity in the confusion of the moment to escape. But their artifice was too shallow, and did not succeed. I caused them to be placed under guard, and all of their soldiers to be secured as prisoners.

We then proceeded to examine the stately edifice. We passed from room to room, and found all perfectly in order. The apartments were richly furnished, with altars, crucifixes and wax candles in abundance, but no evidence could be discovered of iniquity being practiced there—none of the peculiar features which we expected to find in an Inquisition. Splendid paintings adorned the walls; there was a rich and extensive library. Beauty and splendor appeared everywhere, and the most perfect order on which the eyes ever rested. The architecture, the proportions were perfect.

The ceiling and floors of wood were scoured and highly polished. The marble floors were arranged with a strict regard to order. There was everything to please the eye and gratify a cultivated taste; but where were those *horrid* instruments of torture which were reported to be there, and where were those dungeons in which human beings were said to be buried alive?

The search seemed to be in vain. The "Holy fathers" assured us that they had been belied, and that we had seen all, and I was prepared to abandon the search, convinced that this Inquisition was different from others of which I had heard. But Colonel de Lile was of a different mind, and said to me, "Colonel, you are commander today, and as you say so it must be; but if you will be advised by me, let this marble floor be examined. Let water be brought and poured upon it, and we will watch and see if there is any place through which it passes more freely than others." I replied to him, "Do as you please," and ordered water to be brought accordingly. The slabs of marble were large and beautifully polished, and when the water had been poured over the floor, much to the dissatisfaction of the Inquisitors, a careful examination was made of every seam to see

if the water ran through. Presently Colonel de Lile exclaimed that he had found it. By the side of one of these marble slabs the water passed through rapidly, as though there was an opening beneath.

All hands were now at work for further discovery; the officers with their swords and the soldiers with their bayonets cleared out the seam, and endeavored to raise the slab; others with the butt-ends of their muskets struck the slab with all their might to break it; while the priests remonstrated against desecrating their holy and beautiful house. When thus engaged, a soldier who was striking with the butt of his musket hit a spring and the marble slab flew up. The faces of the Inquisitors instantly grew pale as Belshazzar's when the handwriting appeared on the wall.

Beneath the marble slab, now partly up, there was a staircase. I stepped to the altar and took from the candlestick one of the lighted candles, four feet in length, that I might explore the room below. As I was doing this, one of the Inquisitors laid his hand gently upon my arm, and with a very demure and sanctified look said, "My son, you must not take those lights with your bloody hands; they are holy." "Well," said I, "I will take a holy thing to shed

light on iniquity; I will bear the responsibility." I took the candle and proceeded down the staircase. As we reached the foot of the stairs we entered a large square room which was called the Judgment Hall. In the center of it was a large block, and a chain fastened to it. On this they had been accustomed to place the accused, chained to his seat. On one side of the room was an elevated seat, called the Throne of Judgment, which the Inquisitor-General occupied, and on either side were seats less elevated for the "Holy fathers" when engaged in the solemn business of the "Holy Inquisition."

From this room we proceeded to the right and obtained access to the small cells, extending the entire length of the edifice, and here such sights were presented as we hope never to see again. These cells were places of solitary confinement where the wretched objects of inquisitorial hate were confined year after year, till death released them from their sufferings; and there their bodies were suffered to remain until they were entirely decayed, and the rooms had become fit for others to occupy. To prevent this being offensive to those who occupied the Inquisition, there were flues extending to the open air, sufficiently capa-

cious to carry off the odor. In these cells we found the remains of a number who had paid the debt of nature; some who had been dead apparently but a short time, while of others nothing remained but their bones still chained to the floors of their dungeons.

In other cells there were living sufferers of both sexes and of every age, all in a state of complete nudity, and all in chains. Here were old men and aged women, who had been shut up many years. Here, too, were the middle-aged, and the young man, and the maiden of fourteen years old. The soldiers immediately went to work to release these captives from their chains, and took from their knapsacks their overcoats and other clothing, which they gave to cover their nakedness.

We then proceeded to explore another room on the left. Here were found instruments of torture of every kind which the ingenuity of men or devils could invent. The first was a machine by which the victim was confined, and then, beginning with the fingers, every joint in the hands, arms and body were broken or drawn, one after another, until the sufferer died. The second was a box in which the head and neck of the victim was so closely confined by a screw that he could not move in any way.

•

Over the box was a vessel, from which one drop of water fell upon the head of the victim every second, each succeeding drop falling in exactly the same place; by which in a few moments the circulation was suspended and the sufferer had to endure the most excruciating agony. The third was an *infernal* machine, laid horizontally, to which the victim was bound, the machine being then placed between two beams in which were a score of knives so fixed that by turning the machine with a crank the flesh of the sufferer was torn from his limbs in small pieces. The fourth surpassed the others in fiendish ingenuity. Its exterior was an immense doll, richly dressed and having the appearance of a beautiful woman, with her arms extended ready to embrace her victim. A semicircle was drawn around her, and the person who passed over this fatal mark touched a spring which caused the diabolical engine to open; its arms immediately clasped him and a multitude of knives cut him in pieces while in the deadly embrace.

The sight of these engines of infernal cruelty kindled the fire of indignation in the bosoms of the soldiers. They declared that every Inquisitor should be put to the torture. They began with the "Holy fa-

thers." The first was put to death in the machine for breaking joints. The torture of the Inquisitor that suffered death by the dropping of water on his head was most excruciating; the poor wretch cried out in agony to be taken from the fatal machine. Next the Inquisitor-General was brought before the infernal engine called "The Virgin." He was ordered to embrace her, but begged hard to be excused. "No," said the soldiers; "You have caused others to kiss her, and now you must do it." They interlocked their bayonets so as to form large forks and with these they pushed him over the deadly circle. The beautiful image, prepared for the embrace, instantly clasped him in its arms and cut him into innumerable pieces. Having witnessed the torture of four of the barbarous Inquisitors, I sickened at the awful scene, and left the soldiers to wreak their vengeance on the other guilty inmates of that prison house of hell.

In the meantime the news had spread to Madrid that the prisons of the Inquisition were broken open, and multitudes hastened to the fatal spot. Oh, what a meeting was there! It was like a resurrection. About one hundred and fifty who had been buried for many years were now restored to life. Fathers found their long-lost daughters;

wives were restored to their husbands, sisters to their brothers, and parents to their children. The scene was such as no tongue can describe.

When the people had retired, I caused the library, paintings, furniture and other articles of value to be removed, and having sent to the city for a wagon-load of powder, a large quantity was deposited in the vaults beneath the building, and a slow match placed in connection with it. All having withdrawn to a distance, in a few moments the walls and turrets of the massive structure rose majestically in the air, impelled by a tremendous explosion, and then fell back to the earth an immense heap of ruins. The Roman Catholic Inquisition of Spain was no more.

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MISSIONS AMONG THE HEATHEN.—

Morocco, and Soudan Branch.

Ecuador, and Colombia Branch.

Navajo Indians, Arizona.

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ROMISH IDOLATRY.

Arranged from THE PROTESTANT OBSERVER.

A Roman Catholic book of devotions entitled, "The Glories of Mary," is published by the Excelsior Catholic Publication Company of New York City, and bears the sanction of John, Archbishop of New York. The book was originally written by "Saint" Alphonsus de Liguori, and the first English translation, which appeared in 1852, was "Cordially recommended to the 'Faithful'" by Cardinal Wiseman.

In 1868 a second edition in English was issued, and was "Heartily commended" by Cardinal Manning to "All the disciples of her Divine Son." The following extracts from this volume fully expose the blasphemous and God-dishonoring doctrine of Mariolatry as inculcated by the Church of Rome in the present day.

1. "It is the will of God that all graces should come to us by the hand of Mary." Page 3.

2. "To honor the Queen of Angels is to gain eternal life." Page 6.

3. "All who are saved are saved only by

means of this divine Mother." Page 8.

4. "As many creatures as there are who serve God, so many there are who serve Mary; for to thee (Mary) belong dominion and power over all creatures." Page 12.

5. "The Eternal Father gave the office of Judge and Avenger to the Son, and that of showing mercy and relieving necessities to the Mother." Page 14.

6. "We believe that she opens the abyss of the mercy of God to whomsoever she wills, when she wills, and as she wills; so that there is no sinner, however great, who is lost if Mary protects him." Page 16.

7. "Let us fly to thy feet, and always fly to the feet of this most sweet Queen, if we would be certain of salvation." Page 10.

8. "We can say of Mary that she has so loved us as to give her only-begotten Son for us when she granted Him permission to deliver Himself up to death." Page 34.

9. "Thou hast all power to change hearts: take mine and change it." Page 43.

10. "My only hope, Mary, behold at thy feet a miserable sinner. Thou art proclaimed and called by the whole Church, and by all the faithful, the refuge of sinners; thou hast power to save me." Page 60.

11. "He falls and is lost who has no recourse to Mary." Page 67.

12. "God has placed the whole price of redemption in the hands of Mary, that she may dispense it at will. Thou, O Mary, art the propitiatory of the whole world." Page 85.

13. "Thou art the only advocate of sinners." Page 95.

14. "But now, if God is angry with a sinner, and Mary takes him under her protection, she withholds the avenging arm of her Son, and saves him." Page 98.

15. "The only hope of sinners." Page 102.

16. "I worship thy holy heart; through thee do I hope for salvation." Page 105.

17. "Often we shall be heard more quickly, and be thus preserved, if we have recourse to Mary, and call on the name of Jesus our Savior." Page 112.

18. "Many things are asked from God, and are not granted: they are asked from Mary, and are obtained. And how is this? It is because God has thus decreed to honor His Mother." Page 113.

19. "'To thee does it belong,' says St. Bonaventure, 'To save whomsoever thou willest to be saved.' O, then, help me, my Queen! my Queen, save me! O, salvation

of those who call upon thee, do thou save me!" Page 116.

20. "In vain shall we seek Jesus unless we endeavor to find Him with Mary." Page 138.

21. "Mary co-operated in the salvation of man." Page 141.

22. "Mary was made the mediatrix of our salvation." Page 128.

23. "The way of salvation is open to none otherwise than through Mary. No one is saved but through thee." Page 143.

24. "Our salvation is in the hands of Mary; he who is protected by Mary will be saved, he who is not, will be lost; our salvation depends on thee." Page 144.

25. "There is no one, O most holy Mary, who can know God but through thee." Page 145.

26. "She is the whole ground of my hope." Page 175.

27. "Mary is the whole hope of our salvation." Page 148.

28. "All power is given to thee in heaven and on earth, and nothing is impossible to thee." Page 154.

29. "By right she possesses the whole kingdom of her Son." Page 214.

30. "It is impossible for any sinner to

be saved without the help and favor of the most blessed Virgin." Page 197.

31. "Thou art omnipotent to save sinners." Page 251.

32. "She effected our salvation in common with Christ." Page 293.

33. "We are all God's debtors, but He is a debtor to thee" (Mary). Page 252.

34. "There is no one saved but by thee; no one who receives a gift of God but through thee." Page 354.

35. "Moreover, as she is the universal advocate of all men, it is becoming that all who are saved should obtain salvation by her means." Page 570.

36. "Our salvation is in her hands." Page 576.

37. "At the command of Mary all obey, even God." Page 155.

Not one of the foregoing doctrines of the Church of Rome is to be found in the Bible. In the light of Scripture, these statements are but idolatry, and blasphemy against God, for the Book of God plainly states: "There is one God, and one Mediator between God and men, the Man Christ Jesus," and "There is none other Name under heaven given among men, whereby we must be saved."

Mary herself was a child of Adam, born a natural birth, of a human father and mother, from whom, in common with all of our race, she partook of the sinful nature of her parents. She was, we believe, a virtuous and honest woman in her outward life, but she was a sinner before the eye of an all-seeing Holy God. Her own lips set forth the acknowledgment of her need, for even in the hour of her exultation she cries, "My spirit hath rejoiced in God my Savior." It was on the ground of such a penitent confession, coupled with faith, that she was saved—not according to her merits, but through the Blood and righteousness of that Christ who was very man, but also very God.

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REPUTED HOLY RELICS.

The Roman Catholic Church teaches that all the alleged relics of the passion of our Lord, such as the cross, the crown of thorns, the nails, the seamless coat, etc., must be accorded supreme worship. But, alas! these articles under Romish delusions and money-making have multiplied so greatly that they declare their own lie to the world.

The pieces of the cross receiving public worship in Romish churches throughout the world, would make a cross almost as large as Jacob's ladder, which reached from earth to heaven.

At least four spears with which "The faithful" claim that our Lord's side was pierced are located—one at Rome, one at the Holy Chapel in Paris, one at the abbey of Tenaille, and one at Selve.

Both Germany and France claim to possess the true seamless garment of Jesus for which the soldiers at the cross cast lots; one is at Argenteuil, near Paris, and the other at Treves. Each has the bull of a pope declaring it to be the genuine garment.

The crown of thorns is one of the most marvelous of the relics. Thorns from the crown are everywhere. Some miraculously grow long in one month and diminish in size the next month.

Many places in different countries are the goals of pilgrimages to the "Holy Sudarium"—a sheet in which it is claimed that Christ's body was wrapped when it was interred—and which has the likeness of a full length human figure upon it, this being said to be the impression of our Lord's body.

Thus the soul destroying deceptions and the falsehoods of the Roman Catholic Church are made apparent.

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PAPAL BENEDICTIONS.

BY REV. C. C. M'CABE, D. D.

I PROPOSE to show that a papal benediction is often the bitterest curse that can fall on a human heart, and a papal malediction the greatest blessing; and that, in the very nature of things, it must be so. So long as there are millions of people who believe that papal benedictions and maledictions are ratified in heaven, it is well to call attention to such facts as the following.

This year of grace, 1888, is the three-hundredth anniversary of the sailing of the Invincible Armada to bring England under the papal yoke. Elizabeth was to be dethroned. The Spanish Inquisition was to be transferred to England, and Englishmen were to be taught to revise their creeds by the ministry of the rack and the stake, red-hot lead and red-hot pincers. The exiled Cardinal of England wrote from Rome urging faithful Catholics to rise and rebel against their government. "The Holy Father," he wrote, "has besought the princes of Christendom to assist him in the chastisement of that wicked monster Elizabeth, the scourge of God and the shame of womankind."

Pope Sixtus issued his bull, and gave his benediction to Philip II of Spain, who undertook to enforce it. Vast preparations were made. Three whole years were spent in building ships and enlisting soldiers. At last, on the first of June, 1588,

one-hundred and twenty-nine ships of war, bearing an army of thirty thousand soldiers, set sail to invade England. The Armada carried 2,430 pieces of artillery. The English fleet consisted of only thirteen ships-of-war, the largest of which was not equal to the smallest of the Spanish galleons. But the English were at home on the sea. God sent a great storm to their aid, and after several days' fighting that storm completed the overthrow of the Invincible Armada. Only ten thousand of the thirty thousand soldiers ever saw their native land again; and but a few hundred of the ten thousand who reached their homes ever recovered from the hardships and exposure to which they had been subjected. The papal benediction fell on their heads as a bitter curse. It must always be so till there is a radical change, for the Pope is sure to bless what is bad and curse what is good.

Look at the events of the past quarter of a century—events which have transpired before the eyes of many who read these words—for confirmation of the truth of the foregoing statement.

In the year 1864 we were in the throes of a civil war in the United States. The question whether this Union was to live or die was being settled on the field of battle. Pio Nono had sent his congratulations to Jefferson Davis. Gladstone, the Premier of England, who is now seeking to give Home Rule, which means Rome Rule, to Ireland, had said approvingly, "Jefferson Davis has created a nation." The *London Times* had printed an edi-

torial headed "The Great Republic is No More." Now was the opportunity of the Jesuits. The Monroe doctrine could safely be trampled under foot. An empire must be created in Mexico. President Juarez had been doing good work there. Under his enlightened rule Mexico was emerging from the darkness and superstition of Romanism. The clerical party had been defeated. One-half of the ill-gotten wealth of the Church had been confiscated for the relief of the government and for the education of the people. This would never do. Mexico must have a ruler who could be ruled from Rome. Maximilian of Austria was elected. On April 9, he renounced his rights as an Austrian prince. On the 14th, with his lovely wife, Carlotta, he set sail for his dominions. On June 12 he entered Mexico. Louis Napoleon sent an army of ten thousand soldiers under Marshal Bazaine to seat the new Emperor upon his throne. The papal benediction was bestowed upon the Empire of Mexico and upon the Emperor and Empress. The little army of Republicans under Juarez was driven to the mountains, and all seemed to be going well.

Despite the papal benediction, however, Grant kept pounding away at Richmond. Sherman marched to the sea. Lee surrendered April 9, 1865. Johnson quickly followed the example of his chief. The war for the Union was over; the Republic was saved. The triumphal procession marched through Washington, but somehow many thousands of the best soldiers were not discharged. Secretary

Seward wrote a letter to Louis Napoleon—a very polite letter indeed; but the information it contained in plain, blunt English was this: “If you do not order your troops out of Mexico in short order, the Grand Army of the Republic will know the reason why.” Napoleon obeyed. The order for evacuation was given. Poor Carlotta heard of it. She took a swift steamer and flew to France. Securing the good offices of Eugenie, she gained an audience with his majesty. She implored him not to abandon her husband, the Emperor of Mexico. Eugenie united with her in the prayer. No doubt Napoleon’s heart was moved, but he looked at Secretary Seward’s letter and informed the ladies that his order for the evacuation of Mexico could not be rescinded. Carlotta went from his presence a raving maniac. The papal benediction had fallen upon her, and because it was contrary to the interests of the human race and the advancement of the true church in the world, it was changed to a withering curse. She never recovered her reason. She was a victim of Jesuitical plotting. They brought her to her ruin. Eugenie was walking that same road of peril and sorrow. If a vision of the near future could have been granted her that day, she would have seen the crown of France falling from her own head, and herself, bereft of throne and husband, a broken-hearted widow, flying for refuge to claim the protection of a Protestant queen. To such ruin the Jesuits were leading her and the Empire of France. Maximilian, left to himself,

without military support from Europe, was speedily conquered, tried and shot, for the papal benediction had fallen upon him. Heaven failed to ratify that benediction, and it became a curse.

It has ever been part of the policy of the Jesuits to humble any nation which declared for liberty of conscience, which Pius IX in one of his "Encyclicals" speaks of as "that pestiferous heresy." They stirred up war against Switzerland centuries ago because that little republic refused to bow the neck to the papal yoke. They stirred up war against the Dutch Republic for the same reason. In the year 1866, they brought on a conflict between Austria and Prussia to break the power of that Protestant nation. There was no adequate cause for that war, for which vast preparations were made. Three hundred thousand soldiers were assembled to march against Prussia. The papal benediction was sought and obtained. Austria declared war June 17; Prussia answered June 18. On the third of July, less than three weeks from the declaration of war, the battle of Sadowa was fought. It was a most disastrous battle for Austria. Peace was made upon the generous terms of the conqueror. The statesmen of Austria saw a light. They immediately repealed the Concordat with Rome. Civil and religious liberty was proclaimed, and the very heresy which the Pope dreaded so much was introduced into that priest-ridden empire, and to-day there are nearly four millions of Protestants under the rule

of Francis Joseph. Enough leaven to leaven the whole lump!

Prussia, victorious and progressive, still stood in the way of the schemes of the Papacy. The Jesuits appealed to Louis Napoleon. Eugenie helped them in their suit. The Pope's benediction upon the arms of France was promised. Taking offense at a mere trifle, the Emperor of France declared war against Prussia on the 19th of July, 1870. The day before, the Vatican Council had declared the *infallibility* of the Pope. One would think he would need some council to holster him up a little after all these blunders. Then in spite of the lessons to be learned from Jeff Davis and Maximilian, in spite of the lessons of the Austro-Prussian war and the repeal of the Concordat, a council of men claiming to be sensible and in their right minds did, on the 18th of July, 1870, in the city of Rome, proclaim the silly dogma of papal infallibility, and millions of deluded people accepted it. That council hurled that decree in the face of the nineteenth century, and the nineteenth century, bearing on its bosom the Bible of God, swept on in its ever-brightening way.

The Jesuits with kindling eyes saw the legions of France marching out of Paris the very next day after that decree of infallibility. "*A bas Berlin!*" was the war-cry. Napoleon with his son by his side bade Eugenie a gay good-by, no doubt expecting when he came back he would bring old King William and Bismarck home to Paris as prisoners

of war. The Battle of Sedan occurred September 1st. Napoleon surrendered to Von Moltke with one hundred and fifty-three thousand men. When did you ever hear of one hundred and fifty-three thousand Protestants with arms in their hands surrendering to any power on earth? As the metaphysicians say, "It is unthinkable."

On the 5th of October, King William and Bismarck made their headquarters at Versailles, where are the magnificent palaces of the Bourbon kings. They were there not as prisoners, but as conquerors. On December 10, the German Empire was proclaimed, and William, King of Prussia, was elected Emperor of Germany. Little did that proud monarch, Charles V, dream of such an event when he looked into the face of the monk of Erfurt at the Diet of Worms and heard him say, "Here I stand. I can do no other. God help me!" The German Empire came from the Reformation. Luther built it. There he stood, a man on whose head the papal maledictions which were hurled against him turned to blessings for himself and for his country.

Paris surrendered to Emperor William, January 28, 1871; so that it only took the German army two weeks to break the military power of France and overturn the throne of Napoleon; and it only required six months and nine days to march leisurely from Sedan to Paris and receive the surrender of the city. Quick work that! Was there ever anything like it in human history? It is part of

the retribution which is visited upon the Catholic Church for her bigotry and intolerance, that the nations which accept her yoke lose the manly qualities necessary to produce good soldiers. The only nations which have attained to real greatness are those which have thrown off that yoke, or which have refused to put it on. This is in fulfillment of the decree of the Almighty: "I will destroy the strength of the heathen nations." Mariolatry is as subversive of all truly spiritual life as idolatry, and the history of Catholic nations shows that they come, sooner or later, *without exception*, to illustrate the impossibility of escaping the destiny prophesied in this decree.

Macaulay, England's greatest historian, has some strong words upon this subject. He says:

During the last three centuries, to stunt the growth of the human mind has been the chief object of the Church of Rome. Throughout Christendom, whatever advance has been made in knowledge, in freedom, in wealth, and in the arts of life, has been made in spite of her, and has everywhere been in inverse proportion to her power. The loveliest and most fertile provinces of Europe have, under her rule, been sunk in poverty and political servitude and in intellectual torpor, while Protestant countries, once proverbial for sterility and barbarism, have been turned by skill and industry into gardens, and can boast of a long list of heroes and statesmen, philosophers and poets. Whoever, knowing what Scotland and Italy naturally are, and what four hundred years ago they actually were, shall now compare the country around Rome and the country around Edinburgh, will be able to form some judgment as to the tendency of papal domination. The descent of Spain, once the first among monarchies, to the lowest depths of degradation, the elevation of Holland, in spite of many natural disadvantages, to a position such as no commonwealth so small has ever reached, teach the same lesson. Whoever passes in Ger-

many from a Roman Catholic to a Protestant principality, in Switzerland from a Roman Catholic to a Protestant canton, in Ireland from a Roman Catholic to a Protestant county, finds that he has passed from a lower to a higher grade of civilization. The Protestants of the United States have left far behind them the Roman Catholics of Mexico, Peru and Brazil. The Roman Catholics of Lower Canada remain inert, while the whole continent around them is in a ferment with Protestant activity and enterprise.

Nations fulfill the prophecies of the Bible and the decrees of the Almighty without knowing it. Statesmen attribute to this cause and to that the fate of battles and the results of great conflicts. They will tell of the difference in the arms, or of the drill, but the difference is in the men who handle the arms and who have gone through the drill. The history of the world shows that bigotry, superstition and cowardice are inseparably linked together. This is the retribution of God upon the nations that accept the yoke of this apostate church.

Napoleon III did not know this. From Sedan he went as a prisoner of war to Chislehurst, and there he died, broken-hearted, crownless and throneless—a victim of the papal benediction which fell upon his head and upon his fortunes a withering curse.

But now another scene in this tremendous drama. Napoleon needed all his troops. His bayonets had preserved the temporal power of the Pope for years. The last detachment of them was withdrawn August 8, 1870, and on the 20th of the following month Garibaldi and Victor Emmanuel

entered Rome. On the 2d of October the pontifical states were absorbed into the kingdom of Italy, and Rome became the capital of a united people. The papal maledictions were hurled at these great leaders, but they fell in blessings on their heads. Heaven failed to ratify both maledictions and benedictions.

Plain as these lessons seem to a Protestant mind, they are far from being accepted by Roman Catholics. Moneignor Preston, of New York, said recently in a sermon:—

Leo XIII, like Pius IX, is held a prisoner by the hostile bayonets of his ungrateful children, but he is stronger and more powerful to-day than ever before. The infallibility of the Pope is unquestioned. He cannot teach false doctrine. He cannot err. Every word Leo speaks from his high chair is the voice of the Holy Ghost, and must be obeyed. To every Catholic heart comes no thought but obedience.

You must not think as you choose. You must think as Catholics. The man who says "I will take my faith from Peter, but I will not take my politics from Peter," is not a true Catholic. The Church teaches that the Supreme Pontiff must be obeyed, because he is the vicar of the Lord. Christ speaks through him.

Leo XIII is not only the prince of princes, but the king of kings. He is not only a spiritual ruler, but a temporal ruler. In tones as strong as those of Pius IX, Pope Leo has said, "I will never yield; I will never give up my temporal principality." And God, in His own time, will bring it back to him. Whether Leo XIII receives his temporal principality soon or not, we know that some day it will come back to him.

The editor of the *Western Watchman*, a Catholic paper published at St. Louis, used the following language in an editorial:

PROTESTANTISM—We would DRAW and QUARTER IT. We would EMPALE and HANG it up for crow's meat. We would

TEAR IT WITH PINCERS *and* FIRE IT WITH HOT IRONS. *We would FILL IT WITH MOLTEN LEAD and sink it in a HUNDRED FATHOMS OF HELL FIRE.*

These words describe with startling accuracy the Spanish inquisition. Listen now to the utterances of Cardinal Manning of England. Addressing the Third Provincial Council of the Archdiocese of Westminster, he said:—

It is yours, Right Reverend Fathers, to subjugate and subdue, to bend and to break, the will of an imperial race—the will, which as of Rome of old, rules over nations and peoples invincible and inflexible. You have a great commission to fulfill, and great is the prize for which you strive. Surely, a soldier's eye and a soldier's heart would choose by intuition this field of England for the warfare of the faith. None ampler or nobler could be found. It is the head of Protestantism, the center of its movements, and the stronghold of its power. Weakened in England, it is paralyzed everywhere. Conquered in England, it is conquered throughout the world. Overthrown here, all is but a war of detail. All the roads of the whole world meet in one point. England is the key of the whole position of modern error.

And to assure the complete success of this infernal conspiracy against the happiness and progress of mankind, Ireland is to be secured as the rendezvous of England's foes, and in some supreme hour of her struggle with some continental power, the Pope will absolve all Catholics in the British Empire from their oath of allegiance to their government, and while fighting for her very existence she will have to deal with millions of enemies in her own household. Stripped of its Gladstonian glamor, this is the Home Rule scheme. The Jesuits and the devil are at the bottom of it, and the Pope has given it his benediction. William E. Gladstone

ie the James Buchanan of England. Never did two
 rulere so nearly reeemhle each other.

If U. S. Grant had been Premier of England,
 Gordon would not have been left to perieh at Khar-
 toum. The friendly trihee of the Soudan would
 not have been delivered to the avenger'e hand, and
 Ireland would not have been turned into a pande-
 monium. A man who allowe such events to tran-
 pire, may be called the "grand old man" by
 American papere whose editore have no knowledge
 of the bloody hietory of the Roman Catholic
 Church, but thoughtful Protestants ehould be
 careful how they lend the weight of their moral
 influence to a cause that has the approval of the
 Jesuits, who seek to euhvert the liberty of our own
 Republic.

The Roman Catholic Church is rapidly rushing
 into a conflict with the Protestantism of this
 country. Among the resulte will be the confiscation
 of the property she hae etolen from cities and
 states, and the annual visitation by legielative
 committees of all her nunneries, where at this
 moment hundreds of helpless women are held in
 captivity againet their will. The debate that must
 go forward will bring out the facts. The facts will
 make public sentiment. Public sentiment will
 become law. The execution of the law will be
 resisted. Then the cyclone of a long suffering
 people'e wrath will gather; and in that tempest the
 hanyan tree of Protestantism will etrike its root
 deeper into the eoil, and the "root of Jesse will
 etand for an ensign of the people; to it ehall the
 gentiles seek, and his rest ehall be glorious."

The Needs of South America.

By The Bishop of the Falkland Islands.

“THE Needs of South America”! How great and pathetic they are! The world’s empty continent—the hope of the future—the home to be of millions of Europeans, who are already beginning to flow there in a steady stream—it is without true religion, and does not realize its danger! The form of the faith prevalent is the weakest and most corrupt known, and it is impossible to believe that the rising young nationalities of the continent can long be content with it. Indeed they are not content with it now. Yet a faith they must have. What hope is there for Argentina, for example—that Spanish-speaking United States of the future—without true religion? Of what use are vast material resources, rapid development, wealth, knowledge, power, without that? Surely God has a place in the world for these brilliant Southern races. They are still full of vitality. We have no right to speak of them as effete and played out, especially when we know the marvellous recuperative power of the human race. Well, where should this place of development be but in the free air and

temperate climate and wide spaces of the New World, far from the social tyrannies and religious superstitions which have hitherto retarded their proper growth? It is nothing less than axiomatic that South America needs true religion, if its future history is not to be a disappointment and its development a failure.

And what part have our own English people to bear in this? There are at least 50,000 British in Argentina alone, and 10,000 in Chile. Our people, though most of them regard England as their home, nevertheless are a permanent and distinct element in the life of these countries. Clearly our Church's first duty is towards them. They ought to provide the leaven which will leaven the whole lump. "Let the children first be filled." There can be no blessing on Missionary work among heathen, or others who are only nominally Christian, if we neglect our own countrymen. Clergy and teachers, churches and schools are needed in many places for our own people, if they are to be saved from lapsing from the faith. The S.A.M.S., recognizing this need, is increasing the number of its chaplaincies, but a much greater increase is needed than the Society is at present in a position to attempt.

But Missions among the heathen are needed, not only for their own grand sake (who could grudge a penny to that most sacred of all causes, the bringing of the Gospel to those who have never heard it, those to whom it is a new, undreamed of wonder?), but they are infinitely valuable also for their splendid reflex influence upon those who know them, and work and pray for their support.

Once link the Missions, more and greater than at present, with our own countrymen in South America, into an organic, living whole, and the problem is solved ! The Church, having become a Missionary Church, is full of life, and life means power. We have the witness we want. The light shines upon the surrounding darkness. Our race influences the Latins among whom its lot is cast, instead of being influenced by them. This is not altogether visionary, but it must be confessed that at present the life and motive power must chiefly be supplied at home. It should be no burden. The added interest which missionary knowledge and sympathy give to life is surely its own reward. "Give, and it shall be given unto you," is certainly true of those who loyally support foreign missions. Their own lives are the richer and happier.

However, that is not quite the point, though it is worth insisting upon. The Lord's command is clear : "Go ye into all the world," and the aboriginal races of South America have not yet, I think, received their share of even that very poor and inadequate amount of obedience which has been yielded to our Lord in this matter. In other words, there has been less missionary enterprise in South America than in other parts of the World. The Society's three Missions are doing noble work, but two of the three are necessarily engaged with small numbers, and are on a small scale, because they are not in large centres of population. We want more missions under trained men called to the work, to bring to bear the experience we have gained upon larger peoples who have hitherto

been untouched. I believe *the majority of the population* in Peru and Bolivia is Indian. What a grand field for Christian enterprise ! In what nobler way can the resources of modern civilisation and our cultured Christianity be better expended than in being brought to bear upon primitive peoples, who have remained in the world's back eddies and unknown creeks, while the gathering tide of man's development swept by ?

To sum up : South America needs what Christian England, if the Church were but moved with more faith and love, could easily give—true religion ; viz., Reformed, Scriptural, Apostolic Christianity. Our own people need it, that they may be saved from only too possible degradation. The Spanish and Portuguese-speaking people need it, that they may develop into the strong free nations they desire to be. The aboriginal races of Indians need it, that they may be saved from extinction and find their place too in the Kingdom of God.



South American Missionary Society,

20, JOHN STREET, BEDFORD ROW, LONDON, W.C.

Remittances can be paid to Messrs. Barclay & Co., Ltd., 19, Fleet Street, E.C., or to the Secretary, South American Missionary Society, 20, John Street, Bedford Row London, W.C.



*Entrance of
Santa Lucia*

*one of the most
beautiful Pleasure
Grounds,
Santiago, Chile.*

Santiago Station

*has been assigned
to the Sabbath Schools
of Philadelphia
North.*

*This Will
Interest You*

*Your Class
Your School.*

*Chile is a
Sister Republic.*

The New York Public Library

A STATEMENT.

Our Board of Foreign Missions in New York has assigned to the Sabbath Schools of this Presbytery the whole of Santiago Station: its evangelization, its education, its financial support. This is a great opportunity, for it is a very needy field. Even if you are interested in other fields you cannot afford to neglect this. It will unite you with the other schools, and if you have no specific object it will connect you with one that needs every bit of support you may be able to give it.

The Foreign Missions' Committee of Presbytery will be glad to furnish more literature, and speakers, to schools which so request—speakers, some of whom have been students in our schools in Santiago, others who have been teachers there, and still others who have served as missionaries. An illustrated Stereopticon lecture may be had from the Woman's Board in Philadelphia.

Address inquiries to Miss V. F. PENROSE, Travelling Secretary,
Germantown, Philadelphia.

REV. W. L. SCHMALHORST,

Chairman, Sub-Com. on S. S.

2766 Pratt Street, Bridesburg, Phila.

SANTIAGO STATION means one million people, "open, accessible."

Santiago itself is the largest city on the West Coast of South America and has a population of 400,000. It is the Capital of the Republic.

Politics, wealth, society, education, religion—everything centers in Santiago. The student, the politician, the merchant, the professional man and the man of leisure, all meet in Santiago, as they meet nowhere else in Chile.

Santiago is a place of homes, and the Chilean home means many children.

Santiago controls Chile.

Hence the importance of a strong evangelistic force there: Churches, Schools, and a Press. Work there will mean more than work elsewhere.

Other important centers within the station are: Talca, 40,000; Curico, 30,000; San Fernando, 20,000. Towns, villages, mines, and ranches of more than 100,000 acres. More of them open than have been entered; more of them accessible than have been reached.

You ought to know more about this station; its delightful people, its hospitable homes, its almost perfect climate, its grand mountain scenery, its great possibilities, its nation-wide importance, above all, its appalling need of the Gospel.

Santiago Does Not Know The Gospel.



Perversion of Matt. 11:28. Inscription over the door of the Church, Cuzco, Peru—"Come unto Mary, all you who are heavy laden with works and weary beneath the weight of your sins, and she will alleviate you." The Gospel that has been preached in South America for four centuries.

(By Courtesy of the Bible House of Los Angeles.)

READ THIS!

A Statement adopted by the Conference on Latin America, held in New York City, March 12-13, 1913, in which the Boards of North America were fully represented:

"This Conference, called to consider the needs of Latin America, desires to record its conviction that the Mission Boards of North America and especially of the United States should as speedily as possible give more earnest and generous assistance to the people of the many lands included within Latin America in their work of Intellectual, Moral, and Spiritual development. By Latin America we mean Mexico, the countries of Central and South America, Cuba, Porto Rico and the Philippine Islands.

WHY?

"1. Millions of people in Latin America are without the Gospel today, either because they have never heard it or because they have rejected it in the form in which it has been offered to them.

"2. The percentage of illiteracy in Latin America is from 50% to 85%.

"3. The percentage of illegitimacy is appallingly high, running from 20% to 68%.

"4. Agnosticism, if not infidelity, almost universally prevails in the Universities or Latin America."

WHY SANTIAGO?

1. The Gospel of the Living Christ is not preached, only the Christ of the crucifix, and the Christ in the arms of a life-sized saint. Crosses everywhere, but

not the doctrine of the Cross. Profanity is universal; the name of God is applied to streets, to mines, to saloons.

2. 60% cannot read and write, and about that percentage is born out of wedlock.

3. 6,000 drinking places in Santiago, one to every 55 people. Wine is three times cheaper than milk, and three times as common in the homes. Strawberries are eaten with wine instead of cream!

4. 75% of the children die under two years of age.

Santiago has good water, good air, good drainage, but the death-rate is second to but one city in the world.

Does Santiago Need the Gospel?

WHAT WILL YOU CALL THIS?

"I am intensely interested in the case of a young man who has been to my house to converse with me about the Christian life. He is only 23 years of age, yet he confessed that he had twice committed murder, and had served five years in penal servitude—the full term for the first offense and a minimum sentence for the second, since he had perjured himself in his own defense. He authorized me to consult a judge as to the possibility of making restitution by vowing the falsity of his previous declaration. But the judge told me that the Chilean law invites perjury in self-defense. . . .

"The youth wishes to lead a Christian life, and to become of service to others. He is willing to even deny himself in order to succor the family of the second man, whom he murdered in a fit of passion.

"While he was a criminal his mother and sister remained loyal to him; but since he has begun attending our services, and has been re-created in Christ, they have abandoned him."—Letter from Rev. McLean, Santiago, Chile.

PRESBYTERIAN EQUIPMENT.

REV. AND MRS. JAMES S. GARVIN.

REV. W. H. LESTER, D. D., AND MRS. LESTER.

REV. AND MRS. JAMES H. McLEAN.

REV. AND MRS. ROBERT BARTLETT ELMORE.

REV. W. E. BROWNING, PH. D., AND MRS. BROWNING.

4 Chilean preachers; 3 Ministerial students; 1 colporteur; 1 Bible-woman.

6 Organized Churches; 12 Chapels; 8 Sabbath Schools.

6 American teachers and 18 of other nationalities.

The Instituto Ingles with 300 better-class boys, 25 teachers.

2 Day Schools.

El Heraldo Evangelico, a 16 paged weekly, 1600 copies to the issue, going to more than 200 post offices in Chile and to 15 foreign countries.

Classes for men and women; Societies and Clubs for all.

At one of the meetings of the Presbytery of Chile an aged widow, left all alone in the world, brought her savings for the year to that body and asked that it be used in giving the Gospel to her people. The amount was almost \$15. She lived on less than 75c a week. The Presbytery applied it to the Tract Fund.

Are you interested in giving the Gospel to the widow's people?



Typical Home of the Rich, in which every luxury of modern civilization, travel, art, music and fashions, are found.

No knowledge of the Gospel, or of Christ 'as the only Savior.

"Am I my brother's keeper?" Gen. 4:9.



Typical Home of the Poor, in which the conditions of primitive civilization prevail: ignorance, dirt and sin.

No knowledge of the Gospel, or of Christ as the only Savior.

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Mt. 25:40.

SCALE OF EXPENSES—LOOK IT OVER

Do something definite for Santiago Station.

Missionary, \$1000. Wife, \$500 Home, \$300 a year.

American teacher, \$700 a year.

Chilean Pastor, \$50 a month.

Evangelist, \$25 a month.

Student, \$20 a month; in the Instituto Ingles.

Day student, \$5 a month in the Instituto Ingles.

El Heraldó Evangelico, \$40 for one issue.

Day pupil in the day schools, \$1 a month.

Colporteur, \$15 a month.

Chapel rent, \$10 a month.

Bible woman, \$12 a month.

Teacher in the day school, \$12 a month.

Tracts, same price proportionally.

Why not finance a chapel for a year, or support a Bible woman, or have your own Evangelist, or help some poor student?

The field is large, the need is great. The opportunity is yours.

What Will You Do? More, or Less, Than You Did Last Year?

THE NEED OF ALL NEEDS: PRAYER.
Did YOU ever PRAY for South America?

"More than all else, the Chile Mission needs what all the missionaries in South America crave, the Power from above and the sense of sympathy and support from home."

"The heaviest burden of the missionary in South America is the sense of indifference and want of interest on the part of the Church at home. The missionaries know that they would not be there if there were not many behind them, but they long for a broader, richer interest, and for prayer that shall go up increasingly for them and for these lands, in their spiritual and moral need, and that shall prevail."—Mr. Speer, after his visit to South America.

The Missionaries Are Our Representatives.

The South American Republics Are Sister Republics.

The South American People Are Our Brethren.

Will You Pray For the Missionaries and For the Work?

Will You Support Some Definite Object in Santiago Station With Your Prayers, Your Money and Your Life-Interest?

And Will You Begin Now?

“AND THIS IS LIFE ETERNAL, THAT THEY
MIGHT KNOW THEE, THE ONLY TRUE
GOD, AND JESUS CHRIST, WHOM THOU
HAST SENT.” IN. 173



(By Courtesy of the Bible House of Los Angeles.)



A NEGLECTED

NEIGHBOR

BY L. C. BARNES D. D.

**PUBLISHED BY
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KINSHIP IN THE FLAGS

The flag of El Salvador which enfolds this Neglected Neighbor is strikingly like our own, is more like it than is any other flag in the world. This is natural when we consider the facts recorded by Mr. W. E. Curtis (at one time United States Commissioner to the Governments of Central and South America) in his "Capitals of Spanish America."

"El Salvador has always taken the lead in the political affairs of Central America. It was the first to throw off the yoke of Spain, and uttered the first cry of liberty, as Venezuela did among the nations of the southern continent. The patriots of El Salvador received the cordial co-operation of the liberal element in the cities of Grenada, Nicaragua, and San Jose of Cost Rica, but were suppressed by the Imperial power. Its provisional congress was driven from place to place, but remained intact; it had the sympathy and support of the people, and defied the invaders of the

country. Finally, as a last resort, the congress, by a solemn act passed on the 2d of December, 1822, resolved to annex their little province to the United States, and provided for the appointment of commissioners to proceed to Washington and ask its incorporation in the body politic of 'La Grande Republica.' Before the commissioners could leave the country the revolution in the other Central American States had become too formidable to suppress, as the example of El Salvador had spread like an epidemic among the people, and its demand for liberty had found an echo from every valley and from every hill, from the Rio Grande to the Chagres. The five States joined in a confederacy one year after the act of annexation to the United States was passed, and the resolution was never officially submitted to our government. This was before the days of the Monroe Doctrine, and if the rise of Liberalism in Central America had not been so rapid the political divisions of the North

(Continued on page three of cover)



A NEGLECTED NEIGHBOR

L. C. BARNES, D. D.



HE hour strikes, a new day dawns over the palm groves and mountain peaks of tropical North America. The Panama Canal and the Pan-American Railroad

are putting us in close touch with pitifully neglected peoples. After thorough investigation of the needs and our obligation to meet them the Board of Managers of the American Baptist Home Mission Society voted to begin work in that part of its field, "North America," which is the most densely populated of the eleven republics on our continent, *El Salvador*.

The Field Secretary of the Society, feeling in duty bound to gain some just conception of the whole field which the fathers had defined in the constitution of the Society, after reading everything available on the subject, was convinced that the southern part of North America is not only quite as unknown to most of us as many parts of Asia and Africa, but also equally needy.

I. IT IS IN THE CENTER OF THE MOST DESTITUTE PORTION OF OUR TERRITORY.

In the matter of the preaching of the Gospel, Central America is the most destitute portion of North America. In recent years the Guinesses of London,

President Clark of the United Society of Christian Endeavor, Robert Speer of the Presbyterian Foreign Mission Board and others have called emphatic attention to the desperate spiritual needs of Latin America. Robert Speer insists that in vital particulars South America is much more needy than China. Central America is, if possible, in still greater need.

In the two cities which I studied most, publicly printed pamphlets were given me containing the municipal reports and statistical tables for 1909. They show in plain Spanish that of the births that year 71 per cent. were "ilegitimos" in one of the cities and 73 per cent. in the other. If the laws of Church and of State had made marriage easier more parents would have been married. It is to be hoped that

there are more faithful couples among the unmarried than of unfaithful among the married. But well-informed people do not think that the public statistics greatly exaggerate actual moral conditions in Central America. When all possible palliations are allowed, how unspeakable is the need of the Gospel of Christ in a land where almost three-fourths of the children come into and grow up in homes, if homes they should be called, which are without sanction of law, human or divine! A gentleman for many years in personal charge of immense English business enterprises in India, then in South America and afterwards in Central America, declares that the last is the most needy region in the world. The six republics of Central America have twice the population of

La Catedral, San Salvador



THE CATHEDRAL OF SAN SALVADOR

our thirteen colonies at the time of the Declaration of Independence.

At the north end of the region the Presbyterians have two men at work in Guatemala. At the south end the Home Mission Board of the Southern Baptist Convention has three men at work in Panama (Canal Zone). For the four countries between—central Central America—little systematic work is being done except by the American Bible Society and by the British and Foreign Bible Society. They each have one responsible and able Anglo-Saxon agent in charge. Their native colporteurs have carried the Gospel story in a simple way, and have sold Scriptures throughout Central America. But it is not counted the work of these Bible Societies to organize churches.

Some twenty years ago a group of earnest men in Texas became alive to the needs of Central America. Having appealed in vain to the American Board of Commissioners for Foreign Missions to undertake the work they organized among themselves the Central American Mission. It is "undenominational" and consists of an Executive Council of four men, three in Texas and one in New Hampshire, which "holds itself committed to recognize and maintain in fellowship as missionaries only those whom it regards as sound in the faith," etc. It says of its bulletins, "We expect them to be used in spreading the good news of the Lord's work in Central America among new friends," but it insists "We have never solicited men nor means." It promises no fixed support



COMMERCIAL STREET, LEADING BUSINESS STREET OF SAN SALVADOR

and keeps the promise. Its work is mainly in Guatemala. There are now in the four central republics one man and three women holding a nominal relation with the Central American Mission. There are also three independent missionaries. On the Mosquito Coast of Nicaragua the Moravians have long had work among the Indians. El Salvador is in some respects the key to the situation. It is centrally located. It is the smallest of the republics in area, but is the most populous, and one of the most stable and progressive. It averages more people to the square mile than any other country on either American continent, eight times more than Uruguay, the most densely populated republic of South America, and three times more than Cuba, the most densely populated republic of North

America, five times more than the United States and fifteen times more than El Salvador's near neighbor, Nicaragua. It is not like Belgium and New England, a region of congested manufacturing communities, but is like Porto Rico in being almost entirely agricultural and at the same time swarming with humanity.

There is but one missionary living in the Republic. Except for a portion of his house rent provided by the Central American Mission, he is self-supporting. It is a country of about the same population as the State of Connecticut. The latter has some seven hundred preachers of the Gospel.

2. EL SALVADOR IS PECULIARLY OPEN TO US AT THE PRESENT MOMENT.

The laws of the Republic guarantee



P. T. CHAPMAN JAMES HAYTER

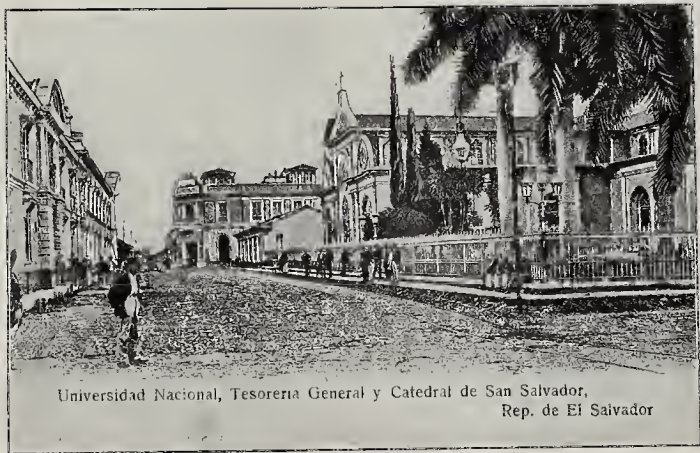
complete religious liberty. In spite of that there have been at times in some places, as in other Latin countries, annoyances which were in fact persecutions. There is reason to believe that the brunt of that is passed in El Salvador. The President of El Salvador assured me as did others of the highest influence in the Republic that the country is free and the way wide open for our work.

The systematic work of the Bible Societies has prepared the ground, not only sowing the seed at large but also fostering its germination. There are believers scattered throughout the country, individuals here and there and many clusters of them. In its limited way the Central American Mission has decidedly furthered the work; that is to say, self-sacrificing missionaries

have done so. Rev. R. H. Bender and his wife toiled and suffered for years. They have been nobly followed by Mr. and Mrs. Percy T. Chapman. This missionary and some of the Bible Society colporteurs have written with red ink on the Home Mission Society's large map of the Republic the number of decided evangelical believers known to be at certain places. They are confident that there are more known to other colporteurs. Those indicated are all in the western half of the Republic. They are in sixty-nine places and number ten hundred and eighteen souls. Most of them are sheep having no shepherd. It is distressing when there are so many who have already accepted the Gospel, to say nothing of multitudes more who are prepared to listen to it, that

there is no one to gather them into permanent organization for their own nurture and for the advancement of the Kingdom. All devout souls there for a long time have been pleading with God to send laborers into this ripened harvest field. They look upon the action of our Board as direct answer to prayer.

It is a remarkable fact, almost phenomenal, that after twenty years of work by the interdenominational Bible Societies, and the same period of work by the undenominational Central American Mission with possibly two thousand believers in the four central republics, there are almost no Pedobaptist mission workers or converts among the natives. On our most vital contention, that only believers should be baptized, there is unity. On the other



Universidad Nacional, Tesoreria General y Catedral de San Salvador,
Rep. de El Salvador

NATIONAL UNIVERSITY AND CATHEDRAL, SAN SALVADOR

question as to the act of baptism there has been variation of practice, but all the seven missionaries now on the ground, aside from the Moravians and possibly two of the women, are immersionists by personal conviction. This is true of the one missionary in El Salvador. The agents of both Bible Societies are Baptist ministers ordained in England. Nothing of all this was known to us when our Board voted to look into the needs of El Salvador. But One above knew toward what He had been leading for twenty years. The missionaries have been strong in their opposition to infant baptism because that is the tap-root of Romanism. We are fitted as no one else to meet the needs of the situation.

Aside from all questions of denomination there is a wide-open door for the

Gospel in El Salvador. If it were possible to credit the type of Romanism prevalent in Central America with partly supplying the need it would be only in part. In San Salvador, the capital of El Salvador, they have less than one church for every five thousand people. As elsewhere many of the best-informed citizens have no use for the Roman type of religion. The mayor of one of the cities said to me: "I have no religion myself, but I see that the little Protestant congregation here is doing much good. By its influence, men who were drunkards and worthless people have made good citizens so that we no longer have any trouble with them."

3. THE LORD HAS PROVIDED THE WORKERS.

The American Bible Society gave cor-



REV. WILLIAM KEECH



MRS. WILLIAM KEECH

dial introduction to the superintendent of its work in Central America and Colombia, Rev. James Hayter. Secretary Haven (Methodist) thought it "nothing against Mr. Hayter that he is a stanch Baptist." On alighting from the train in Guatemala City, he not only presented himself with cordial welcome, but also introduced Rev. William Keech, the superintendent of the work of the British and Foreign Bible Society in all Central America, including Mexico, south of the Isthmus of Tehuantepec (which geographers regard as a portion of Central America, some, in fact, counting all Mexico as a part of Central America). It quickly transpired that Mr. Keech, too, is a Baptist minister. He was educated at Harley House, London. Before becoming general superintendent, he

spent five years as Bible Society agent in the Republic of El Salvador. There he married a Kansas young lady, an earnest Christian worker, belonging to one of the Baptist denominations of the United States, the "River Brethren." This English man and American wife have two sturdy, growing boys. The great field from Tehuantepec to Panama with, as yet, slow lines of transit, keeps the father away from home long periods at a time and most of the time. In short, all unknown to us, God has prepared workers of the best quality, given them a facile use of the language, trained them for years in El Salvador itself where they are accustomed to the earthquakes and all the rest of it and where they are held in the highest esteem, and then at the right moment made them

ready to settle down and garner the harvests of their own sowing. When all the slow processes of divine preparation and human precaution had ripened, electricity did the rest. Dr. Morehouse cabled Mr. Keech. Mr. Keech cabled his resignation to the Board in London to accept our appointment in order to begin work in El Salvador as early as practicable.

Amid the providential surprises, both great and small, connected with the opening of this work—some of them scarcely ever surpassed in the whole history of Christian missions—one of the smaller surprises, but very agreeable personally, was finding at the head of the Presbyterian work in Guatemala an old Pittsburg acquaintance, Rev. William B. Allison. Imagine the mutual surprise when he rec-

ognized me and then brought out a gold medal which it had been my privilege to hand him as the prize man of his class in a professional school. The important feature of the incident is that this trusted Presbyterian worker is completely qualified and disposed to introduce to us the man so apparently foreordained to be our first apostle in El Salvador. He does it unmistakably in the following letter to Dr. Morehouse:

"I have known Rev. William Keech intimately for seven years. He has often been a guest in our home and for several years has lived near by, and we have been warm friends and frequently in each other's company. I have had every possible opportunity to know him as few men know a brother minister. When we were

on furlough for six months, we left him practically in charge of our work, when he was not absent on his trips. He occupies my pulpit frequently and we have every confidence in him. He is dearly beloved by the people and always preaches for the edification of the people. There is not another man in Central America in Evangelical work who knows Salvador as he does. There are but two or three of the whole missionary force who speak Spanish with the same freedom. He knows the land, the people and the language, and I am sure that it would take at least five years for another man to be fitted to do what Brother Keech can do at once. In all my experience among ministers, I have not known a more lovable, dependable man, and no other man whom I can

so thoroughly recommend with my whole heart. We will be sorry to see him leave Guatemala, but we believe that your Board cannot possibly find another so ably equipped to take the place. His wife is one with him in everything."

4. THE FIELD IS STRATEGIC AND THE CALL CLARION.

The Bible Societies have found that they get their best supply of colporteurs for all Central America from El Salvador. This quality in the Salvadorians, put with the fact that the Republic is central in Central America, makes it the natural fulcrum for lifting neighboring peoples. The capitals and the chief population of all the republics are in the mountainous region of the Pacific Ocean side. Much territory now sadly neglected can be



ARTILLERY BARRACKS, NORTH AVENUE



PAROCHIAL CHURCH OF SAN FRANCISCO

readily reached from El Salvador. Contracts are already let to complete the railway connection from New York to San Salvador. In the immediate future El Salvador is the point of vantage for advancing the Kingdom of God. It lies within our grasp to make the splendid name of this little Republic a divine reality. El Salvador may become, indeed, The Saviour.

Another reason for immediate action is that sheep without a shepherd are easily scattered and devoured. For example, representatives of the new cult of speaking-with-tongues have wandered from the United States into El Salvador and are ravening some of the babes in Christ.

But the call for our prompt help is peculiarly appealing, since it comes out of

the heart of the people themselves. One of the native brethren with more education than most, and doing a considerable business in shoes and saddlery at Sonsonate, a town of five thousand people, is looking after the work as best he can in the two southwestern departments of the Republic, where there are believers in twenty-six places. He has talked the matter over with a number of the larger groups of believers, and as their representative sends to our Society a twentieth-century Macedonian cry, "Come over and help us." It is the spontaneous, unsolicited, even unsuggested appeal of the Salvadorians to the American Baptist Home Mission Society. It was sent to the missionary to be forwarded to the Baptists of the North. He wrote the agent of the American

Bible Society to get the proper address. My timely arrival was the answer. Thus the action of our Board and the appeal of Salvador met.

Here is a translation of the

SALVADORIAN APPEAL.

"Sonsonate,
El Salvador, C. A.,
Nov. 30, 1910.

To the Secretary
of the Northern Baptist
Missionary Society:

The grace of God the Father, and the power of the Holy Spirit, and the love of Christ our Lord be multiplied to you.

This letter which I direct to you, although we are not known the one to the other, has the object of manifesting to you the circumstances of the evangelical work in El Salvador.

From the year 1889 the work has been under the direction of the Central American Mission, which Society nevertheless has almost abandoned it. The Republic of El Salvador, having more or less one and a half millions of inhabitants, has had only one active missionary, Mr. Robert Bender, of the said society; it is about eighteen months ago that another missionary came, Mr. Percy T. Chapman, upon which Mr. Bender went to the United States, leaving again only one missionary. Mr. Chapman is located in Santa Ana, and the work of that place is even more

than he can properly attend to, leaving the departments of Sonsonate and Ahau-chapan, where there exist five centers of importance and activity, each having other smaller congregations of 15, 20, 30, 40 and 50 members, a considerable number of whom are communicants. All this work is cared for by native residents (not paid pastors), the writer, who is a shoemaker, having charge in the character of pastor, under the direction of the missionary in Santa Ana.

But we feel that it is a great responsibility for us not to do all that is possible to obtain missionaries for these churches, which occupy advantageous places for the extension of the work; also there are great opportunities to evangelize with success. The people are awakening, and every day

there is more necessity, and this I communicate to you that you may answer me as the Lord may lead you.

It is about one year since the missionary, Mr. Bender, left his work, taking his sick wife to Upland, California, without any surety of returning, and meanwhile this work is left largely uncared for. There are no chapels or mission buildings, and these we feel to be a great necessity in this country. Here foreigners are much respected; and as to climate, there is every grade between hot and cold, so this will not be any difficulty. Foreigners make many mistakes with respect to the character of the inhabitants of these countries, believing them to be opposed to advancement, but it is absolutely to the contrary, and they are very grateful and ready to

serve and receive peacefully that which is taught to them.

I shall be glad to receive, with the answer to this, any Spanish literature which you may have to show your work,

so that we may have knowledge of you when you may come.

I am, with all respect and consideration, your servant in Christ,

EMILIO MORALES."



THE H. M. OFFICER ON THE LOOKOUT



A WAY-STATION WELCOMING COMMITTEE



GOOD FRIDAY PROCESSION IN CALVARY STREET, SAN SALVADOR

KINSHIP IN THE FLAGS

(Continued from page two of cover)

American continent might have been different now, and the destiny of several nations changed.

"Some time before the organization of the confederacy the people of El Salvador had adopted a constitution and formed a State government, being always foremost, and their example was followed seven months later by Costa Rica, then by Guatemala, Honduras and Nicaragua in succession. Salvador was the first of the republics also to throw off the shackles of the Church. Indignant at the interference of the archbishop of Guatemala, who had charge of the Church in Central America, they defied his authority and elected a liberal bishop of their own. The archbishop denounced the act and appealed to the Pope, who threatened to excommunicate the entire population. But the threat was received with indifference, and the example of the Salvadorians

was shortly after imitated by the people of Costa Rica, in like disregard of the will of the successor of St. Peter.

"Although El Salvador is the smallest in area of the group of republics, and only a little larger than Connecticut, it is the most prosperous, the most enterprising, and the most densely populated. The natives are more energetic and industrious than the people in other parts of Central America, work harder, and accomplish more, gain wealth rapidly, and are frugal, but the constantly recurring earthquakes and political disturbances keep the country poor. When the towns are destroyed by volcanic eruptions, they are not allowed to lie in ruins, as those of other countries are, but the inhabitants at once clear away the rubbish and begin to rebuild."



BUENOS AYRES.

It is Now the Fourth City in the Western Hemisphere.

From Daily Consular and Trade Reports.

According to the census taken on October 22, 1909, the population of the city of Buenos Ayres was 1,189,662, an increase since the census taken on September 18, 1904, of 238,771, or $5\frac{1}{2}$ per cent. per annum. Buenos Ayres continues to be the largest Latin American city, the largest city south of the equator and the fourth city in the two Americas, being only exceeded by New York, Chicago and Philadelphia.

If Buenos Ayres maintains the rate of increase of the period 1904-1909 for the next few years, it will contain 1,300,000 people on January 1, 1911, and 2,400,000 in 1924. As the increase, however, is constantly growing greater, even larger figures may be expected, though a slowly increasing factor may slightly counterbalance this—the development of the city of Bahia Blanca. Hitherto Buenos Ayres has been the only port of arrival for all the immigrants coming from Europe, who are just beginning to land at Bahia Blanca. This has been one of the main reasons why Buenos Ayres is so much larger than other Argentine cities, Rosario, the next largest, having 174,000 people, or slightly less than one-seventh of the population of the capital, and why it is also the main distributing and manufacturing centre. Every other country of settlement has had at least two separate ports for the reception and distribution of immigrants, while Argentina has only had Buenos Ayres. Though the development of Bahia Blanca must of necessity be gradual for several years to come, its natural harbor and other advantages may in twenty or thirty years make it a most formidable rival to the capital, from which it has already wrested the right to be called the greatest wheat shipping port of South America.

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After the fire had been put out firemen found the body of Miss Connelly in a room on the second floor. The police and firemen think that Miss Connelly was preparing supper for her brother when her clothing caught fire. She fell on the stove and when the stove fell through the floor her body fell with it.

The building was damaged to the extent of about \$4,000.

Brooklyn Pastor Called to Orange.

ORANGE, N. J., Jan. 19.—A call has been extended by Trinity Congregational Church of this city to the Rev. Howard J. Chidley, assistant pastor of the Central Congregational Church of Brooklyn. Mr. Chidley is a native of Toronto, Canada, and is 30 years old. He is a graduate of Dartmouth College and was ordained a year ago after his graduation from Union Theological Seminary. Should Mr. Chidley accept he will succeed David Brewer Eddy, who was pastor of the church until a year ago, when he resigned to take a position with the American Board of Missions.

VIA RAILROAD

WINTER TRIPS.

... train service have anni-

South American Homes.

BY V. F. F.

In South America we find homes, as in Chile, that inclose a court. This is a feature of houses of Spanish origin. They are found in Mexico and in the more civilized parts of South America. Two features seem common to all, flat roofs and whitewashed walls whenever the houses are built of anything substantial,—brick or stone. In Guiana there are red tiles used for roofing, and a flat brick, like those of Roman walls, is often seen, the mortar being as thick as the brick or tiles. How delightful to have an orange garden attached to each house, as in Corrientes, Argentine Confederation, for then the fragrant odors of blossom and fruit make up for many other deficiencies.

A stranger entering most South American towns notices first of all noises the sounding of hughes and the ringing of bells. Some think the latter originated in the four hundred and twenty five pages which Frater Johannes Drabicius used in his book printed at Mentz, in 1718, to prove that the occupation of the blessed dead in the future world would be the ringing of bells. And so, from before sunrise, the music is repeated at intervals throughout the entire day, though we regret to say these South American bells are not musical.

Life in these towns may be thus described: About half-past seven the Indians and negro servants attend mass at the chapel. At nine the same ceremonial is again held for the more indolent and aristocratic, chiefly the female population. From ten to eleven, breakfast, and then, till one, "something almost too dreary to be called business" takes place. Next comes *mate* cup and a siesta, when at four every one may be out-of-doors till the five o'clock dinner. At seven is another church service, then lotteries, dancing parties, more *mate*, cigarita smoking, and a little visiting, follow.

The curse of tropical climates is insects, and many a tale could be gathered proving this true. "The cracks and crevices of the clay walls harbor huge spiders and cockroaches," was written of houses on the Orinoco, where they were built of poles, sticks, and clay, thatched with palm leaves, though the church and several houses in one town had tiled roofs. A thatched roof is supported by poles, one-half the space being walled in by fixing small poles rather close together and filling up the spaces with turf and clay.

Here the natural ropes of South America come into use, the *lianas* being used to tie together posts, poles, and sticks. No nails are used. The native couch is the hammock, most luxurious for a warm country if only mosquitoes and other insects will let you alone. In the larger buildings are two rooms, generally alike. One is the bed-room; in the other visitors are received, sewing is done, and thread is spun for cotton, if the woman is industrious. There is usually a smaller hut for a kitchen, and sometimes another roof covers a clay or brick oven.

The earthen floor is leveled and pounded down, but there are neither planks nor mats. The walls are rudely lathed with palm leaves or strips of bamboo on both sides, and sometimes are washed with lime or white earth. There are no closets, but clothing and utensils are hung on wooden pegs, horns, or tusks of animals driven into the wall. The roof is made of obliquely pitched poles, and the very thick thatch of palm leaves lasts for years, keeping out the heat of the sun better than tiles. Outside is a place for goats and sheep and a *corral* for horses and goats.

In the United States of Colombia there is little difference between the country and town houses except that the former are in the midst of fields of corn, rice, cassava, and sweet potatoes.

In the cool season, as there are no fires in the houses except for cooking purposes, foreigners put on their wraps when they go into their houses. A Brazilian warmed his hut for some missionaries by bringing in blazing sticks and building a fire in the middle of the room. In Rio Janeiro the houses are built of stone covered with cement and painted gaily,—bright-blue, rose-red, yellow, and marbled. The gardens are gay with flowering plants, and large glass globes, quicksilvered, like Christmas tree decorations, supported on wire pedestals, glisten among the shrubbery.

There are the same general features in all South American country and town houses. You read a description of a house in the North, and in another region many miles away you find the same holds good. Of course, in some of the larger towns there are buildings unequalled by any in this country, as in a Brazilian city where a marble house has silver in place of wood-work. In Chile the houses are oftenest only one story high, with very thick mud walls, for there are frequent earthquakes, though not severe. Here callas and geraniums grow without any care and are very little prized.

BRAZIL DISQUIETED.

RUMORED ARRESTS OF MANY PROMINENT MEN.

LISBON, Jan. 15.—Advices from Brazil are disquieting. It is said that the brother of the present Minister of Agriculture, four ex-Ministers, three Senators, and several Deputies have been arrested as implicated in the attempted revolt of Dec. 18.

The provisional Government has ordered that the use of the calendar with saints' names for each day be discontinued, and that Comte's Positivist calendar be substituted therefor. This calendar substitutes the name of some eminent man for a saint's name for each day, divides the year into thirteen months, and dedicates the months to Moses, Homer, Shakespeare, Dante, &c., substituting these for the names now in use.

CARDINAL MANNING'S LIFE

The Grand Old Prelate as Seen at Home and at Work.

VERY INFIRM BUT STILL ACCOMPLISHING MUCH HARD WORK.

A Conductor to Be Named—He Will Have No Successor—His Quiet Home Life—Tales of His Boyhood—A Sample Day with the Great Prelate—A Chat with Him on Topics of the Day—What He Says of England and Temperance—The Irish Question—His Parting Message to America.

Special Correspondence of the World.
LONDON, NOV. 28.—The news of the Cardinal's death has just leaked out from the archiepiscopal palace of Henry Edward Cardinal Manning at Westminster. It is to the effect that the physicians of the aged prelate, who is now past eighty-three years, have ordered him to give up work, and that the Cardinal Archbishop will, as a consequence, ask the Pope to appoint a conductor to assist him in the labor of governing his great see.

The news is significant. Cardinal Manning is not the man to give up work or to share his responsibilities with another unless compelled by necessity to do so. If he has done so, and it is not entirely certain that he has, it means that Cardinal Manning feels assured that his end is near.

Up to very recently the Cardinal has been seen in London looking about as usual. He would speak to London only a short time ago, pursuing his work among the London poor. He was clad in a simple clerical garb. His figure, though thin and bent, still arose far above those of ordinary men whom he met. Standing erect he would measure nearly 6 feet 3 inches in stature. His hair was very scant and white as snow. But it was the clean-cut face of this old man that would attract attention. Over it the skin was drawn like parchment. It was a long, thin, powerful, pathetic face, with intellectual lines in every line and wrinkle. In the contour of the jaw and chin there were those marks of decision and strength of character that stamp the leader of men. Now and then some passer-by would tender the aged man a respectful salute, and he in turn would not fail to bow in graceful courtesy. Again he would pause to pat some ragged, dirty-faced urchin on the head and address to the plucked youngster some soothing remark.

Such was Henry Edward Cardinal Manning, Archbishop of Westminster, head of the Roman Catholic Church in England and the last of the great English Cardinals in the Roman Church. It was significant of the character of the man that although past eighty-three years of age he was still to be seen in the London slums attending to church work that some curates would think it beneath their dignity to perform.



CARDINAL MANNING.

The aged Cardinal, since Newman's death, has stood alone and unique among English churchmen. He has outlived all his followers. Cardinal Newman, in some respects the greatest of them, is dead. Pusey and the other leaders in the Tractarian movement that brought both Newman and Manning into the Roman Catholic Church are dead long since. Cardinal Howard, of the great Catholic family of the Howards, still lives, but he has been in Rome these many years and has been in such a condition of mind that it has been necessary to keep him under restraint.

LAST OF THE CARDINALS.

So Manning may be said to be the last of the Cardinals in England, and, what is more, when he dies it is more than probable that his place will not be filled for many years at least.

Cardinal Manning says that the Catholic Church is growing constantly throughout of England, and he ought to know. It is just as true, on the other hand, that it has of late years developed no great churchman. The ablest of them, Newman and Manning himself, were converts. There are great Catholic noblemen, like the Duke of Norfolk and the Marquis of Bute, who may wish the Cardinal to be kept up, but Leo XIII. has not yet found a man big enough to fill the vacancy caused by the death of Newman, and to appoint a successor to Manning will not be so difficult when the time comes.

This is why the position of Manning is so interesting just at this time. But then the man himself is of a sort such as is rarely seen even in England, where a man of average regard as being still young in a sense. He is the hardest worker in all England, and indeed he is indefatigable. But though Mr. Gladstone is a much younger man than the venerable Archbishop of Westminster, he certainly has not until recently, day for day, done any more hard work, and not nearly as much in matter of detail as the Archbishop. If it could be that there is any man in England who has.

The Cardinal knows the common people of London among whom he has worked, as few men do. His life has been spent among them. His father was a London merchant in good circumstances, and a member of Parliament, and the Cardinal was educated at Harrow and Oxford.

To see the great Cardinal at his best was to see him at his workshop, as he is inclined to call it, at Westminster. It is in a great square building at the corner of a quiet place and Victoria station, and was formerly used as a sort of barracks for the non-commissioned officers and men of some regiments of the Guards. Just near it is a peaceful site of some four acres where a great Roman Catholic cathedral is to be erected.

LIKES AMERICANS.

The Cardinal did not encourage curious visitors, yet he has been by no means reluctant to grant them an interview. One is struck by the intense simplicity of the old man when you first see him in his library. One at once thinks on seeing the gaunt form and striking features of the Cardinal of two pen pictures of the man drawn by such an artist as John Ruskin, who said of the appearance of his face:

"It was as if wrinkled parchment was stretched across a restless skull, oval of shape, however, kindly blue eyes gleamed beneath, while a pleasant smile gave life and human humor to the features of the face. And that was a good description of the Cardinal as he greeted me in his study. If the day is warm you will find him at work in his plain black cassock edged with red that marks

his rank and a skull cap drawn over his head. It is as if he were not dressed for the day, but for the night, and the gold chain and cross of the Holy See. The great sapphire ring on his finger, set in a ring of gold.

An old family servant, who has been with the Cardinal for twenty-five years, ushered me into his presence. I passed through the great hall-room where the Duke of Devonshire, then descended some stone steps, and was in the Cardinal's presence. The first thing that struck me when I entered the room was the thought that he is inclined to be an untidy worker. Papers, books, pamphlets, keys are heaped on the floor, on chairs, everywhere in confusion. Nearly a dozen tables crowded the room, all of them covered with letters from everywhere.

As I entered the Cardinal did not himself work of any of the tables. He sat in a great arm-chair in the middle of the room, and when he writes in his little room, and then he writes on his knees or in his hand. I was surprised by this oddity on the first occasion, when I was granted the privilege of seeing the Cardinal in his workshop. He noticed this and smiled.

I have written in this way for fifteen years, he said, and it has become a second habit with me. Then the old prelate, nothing my glance at the litter of letters about the room, again smiled to his pleasant way. "You think my mail must be large," he said. "Well, so it is. I receive hundreds of letters every day from almost everywhere—good men, indeed, from America. I open them all myself, and I assure you it takes me a little time. Some of them I answer personally and the rest are answered by my two secretaries. It is no small part of their duties, but keeps them at work many hours every day."

Here the Cardinal reached a table near by and picked up a small envelope. It had on it an American postmark. "This," he said, "is from an American school girl. It is strange that a good many letters I receive come from children. They write me from the United States, from Canada, even from Australia, and I take a good deal of pleasure in these letters, too. Indeed, my nearest friends are among the children. On July 15—that is my birthday—they never fail to send me flowers, without number. They come all the houses."

The aged man here paused and mused for a moment. "It is a long, long time since I myself was a child, and three years ago I began to feel old and infirm, just as I do."

STILL WORKING HARD.

Suggested that the Cardinal was still doing a good deal of work despite his advanced age. "Yes," he replied. "I have been used to work hard work all my life. I love work. It is part of my life. Besides, there is so much to be done that I do not feel that I can be idle. I have a long day. Beginning at 8 o'clock in the morning, I am frequently still at work at 11 at night. I dine early at 1:30 and have tea at 7:30. In addition to my other work I read the principal newspapers, paying particular attention to foreign ones."

Going on, the Cardinal said that since 1868 he had been a total abstainer from the use of liquor, and that of late years he has been almost a vegetarian as well.

It is on record that when at Harrow Cardinal Manning was a famous cricketer, and I called his attention to this and he laughed. "I cannot say truly that I was a wonderful player," he said. "I was on the Harrow eleven and played against Eton and other schools. But my impression now is that we usually got beaten. I do not remember that I played any better or much worse than my comrades. I was, in those days, very fond of shooting, riding, boating and athletic sports generally. I had some ambition to be a boat-builder and spent a good deal of time carving out rough models."

"I must admit," he said gayly, "that I was a very mischievous boy."

CONVINCED FRAMES.

Then he went on to tell of one prank in which he engaged in company with Christopher Wordsworth, late Bishop of Lincoln, and Charles Wordsworth, Bishop of St. Andrews. The three future churchmen were playfellows, and entered into a conspiracy to fool the Manning family. They did it, too, entering through the roof and cutting all the grapes.

"There were no grapes for dinner that day," said the Cardinal, with a twinkle in his eye, "and I believe this is the only case on record where three future bishops were guilty of larceny. We escaped punishment, too, by frank confession and expressions of deep penitence."

The talk then drifted to American matters and it was easy to see that the Cardinal was much better informed upon them than even great Englishmen are. He is a warm admirer of Cardinal Gibbons, whose views on the labor problems of the day in his own, and also of Archbishop Ireland, of Minnesota, the "American Father Matthews," as he is called here. "The Cardinal was a close friend of the Cardinal of Baltimore, and has a fine bust of him in a conspicuous place in his house. The Cardinal expressed a high admiration for American institutions generally, and refrained from but a single criticism upon them. This was when he said that in his opinion fewer elections and a longer tenure of office might, in his opinion, tend to make public affairs more equitable in the United States and business matters generally more stable."

THE OLD MAN APPROVES.

It was when the Cardinal's attention was drawn to statements that Christendom was not holding its own against infidels, agnostics and the like that he spoke most vigorously.

"I have been in the thick of religious life for more than sixty years," said he, with a flash of his steel-blue eyes, "and I believe from my experience that faith and religion have enormously grown in England since the time of John Wesley. From the time of Elizabeth to say 1780, religion had steadily declined. Since the time of Wesley, both in and out of the Established Church, it has just as steadily advanced. There is still a good deal of reason run to seed in England, a good deal of free thought and much spiritual ignorance among the overworked masses. But we are making a steady headway against that. If you could go among London workmen as I do you would see this. There are more than one million five hundred thousand Catholics in England now and they are increasing in number. What is more, they really practice their religion."

"And the other churches?"

"Ah, my son," said the Cardinal, smilingly, "I am too old to throw stones. It is no part of my duty to criticize those who are without our lines."

TOTAL ABSTINENCE.

Then the question of temperance came up. "England sober," said the aged churchman, "is England happy and contented. If we could make the English workman a total abstainer we could settle the most serious of the social problems that confront us now. I have worked towards this end for very many years and with some success. But it is a hard, long, and slow work. The drunkenness and the misery growing out of it here in London make my heart sick at times. But the Catholic Church is against the trade in rum, and will continue to be, and time will tell many things. Here in London our priests are preaching total abstinence all the time and to considerable effect. I am glad to notice the strength of the same movement in America."

The Cardinal takes a very hopeful view of the labor outlook, and he is necessarily somewhat to speak on the matter. His opinion on workmen and their employers all coming closer together all the time. "When employers extend justice to their workmen and vice versa we shall be through with labor troubles in the main," he said. "From a basis of common justice both can arise to a better understanding. I think such an era is approaching. The position of the Catholic Church is plain. Leo XIII. in his old age is giving his whole mind to these questions. In America Cardinal Gibbons is doing all he can to improve the relations between labor and capital, and here in England we are doing the same. You will notice everywhere a tendency to arbitrate where it is at all possible. Take it all in all, I see no reason to fear for the future."

VERY OUTSPOKEN.

On the Irish question, as on others, Cardinal Manning's opinions are clear cut. He did not discuss persons, but spoke generally.

"I am an Englishman, you know, to the core and I am not a separatist," he said, "I love and love the Irish people. Since the time of Henry VIII. they have been governed by force. Injustice naturally provoked evil passions. Kind and equal laws would long ago have settled the Irish question and it is only by extending such laws that tranquility will be thoroughly restored to that country."

The Cardinal did not seem to think over much of an Irish Parliament, as it is generally understood. He seemed to favor a Chamber that would attend to purely local legislation. He was not inclined to discuss the present split in the Irish party, but contented himself with saying that he thought in the end the Irish would work out their own salvation.

In respect of the educational question, and it took the ground usually held by orthodox Catholics, and in the end he said in this way, in such a manner that is characteristic of the man:

"I have no faith in an undenominational religion. It means a shape that shape hath none."

At this point in our conversation the Cardinal smiled and said, "I have given you a great deal of time, so I must go. The aged private did the same."

"Tell the American people," he said, "to

praise God and make their country a prosperous land, inhabited by a cheerful people, blessing upon all men," and I left him with that benediction.

THROUGH THE ROUSE.

Very interesting is a trip through the Cardinal's house. In the chapel is a glass case with an especially valuable collection of relics, among them being the white silk sash of Francis a Bocking. Then in a place of crystal is a fragment of the column against which our Lord is said to have been scourged, and three small pieces of wood labeled:

"Behold the wood of the cross on which our Saviour was hung."

In another room there are many busts and works of art. There is a statue of the Virgin, made from cannon taken at Sebastopol, and a large number of testimonials given to the Cardinal from time to time, the latest being one presented by the Jews last October. The Cardinal's bedroom is on the top of the house, and is the plainest of all. A camp bed, a wardrobe, a chair and a washstand are the articles of furniture. Adjoining this is the Cardinal's oratory, in which is set up a small altar at which he says mass. There is another near by for the use of visiting bishops.

RAN A MILLION.

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"LIKE PRIEST, LIKE PEOPLE."

SECOND EDITION.

A PRIEST'S OATH.

"I, _____, now in the presence of Almighty God, the blessed Virgin Mary, the blessed Michael the Archangel, the blessed St. John the Baptist, the Holy Apostles St. Peter and St. Paul and the Saints and the Sacred Host of Heaven, and to you, my Lord, I do declare from my heart, without mental reservation, that the Pope is Christ's vicar-general and is the true and only head of the Universal Church throughout the earth, and that, by virtue of the keys of binding and loosening given to his holiness by Jesus Christ, he has power to depose heretical kings, princes, states, commonwealths and governments, all being illegal without his sacred confirmation, and that they may safely be destroyed. Therefore, to the utmost of my power, I will defend the doctrine and His Holiness' rights and customs against all usurpers of the Protestant authority whatsoever, especially against the now pretended authority and church in England and all adherents, in regard that they be usurpal and heretical, opposing the Sacred Mother, the Church of Rome.

"I do denounce and disown any allegiance as due to any Protestant king, prince or state, or obedience to any of their inferior officers. I do

further declare the doctrine of the Church of England, of the Calvinists, Huguenots and other Protestants to be damnable, and those to be damned who will not forsake the same.

"I do further declare that I will help, assist and advise all or any of His Holiness' agents in any place wherever I shall be, and do my utmost to extirpate the Protestant doctrine, and to destroy all their pretended power, regal or otherwise, I do further promise and declare that, notwithstanding I may be permitted by dispensation to assume any heretical religion (Protestant denominations) for the propagation of the Mother Church's interest, to keep secret and private all her agents' counsels as they entrust me, and not to divulge, directly or indirectly, by word, writing or circumstances whatsoever, but to execute all which shall be proposed, given in charge or discovered unto me by you, my most Reverend Lord and Bishop.

"All of which, I, —————, do swear by the blessed Trinity and Sacrament which I am about to receive, to perform on my part, to keep inviolably, and do call on all the Heavenly and Glorious Host of Heaven to witness my real intentions to keep this my OATH.

"In testimony whereof, I take this most holy and blessed Sacrament of the Eucharist, and witness the same further with my consecrated hand, in the presence of my holy bishop and all the priests who assist him in my ordination to the priesthood."

Remember that the priest's oath binds the priest; the bishop is bound by the oath of both the priest and bishop, and the cardinal is bound by all three.

A BISHOP'S OATH.

"I, ———, elect of the ——— Diocese, from henceforward will be faithful and obedient to St. Peter the Apostle and to the Holy Roman Church and to our Lord, the Holy Pope of Rome and to his successors, canonically entering; I will neither advise, consent nor do anything that they may lose life or member, or that their persons may be seized, or hands in any wise laid upon them, or any injuries offered to them, under any pretense whatsoever. The counsel with which they shall intrust me by themselves, their messengers or letters, I will not knowingly reveal to any, to their prejudice. I will help them to defend and keep the Roman Papacy and the royalties of St. Peter against all men. The legate of the apostolic see, going and coming, I will honorably treat and help in his necessities. The rights, honors, privileges and authority of the Holy Roman Church, of our Lord the Pope and his aforesaid successors, I will endeavor to preserve, defend, increase and advance. I will not be in any counsel, action or treaty in which shall be plotted against our said Lord and Roman Church, anything to the hurt or prejudice of their persons, rights, honor, state or power, and, if I know any such thing to be treated or agitated by any whatsoever, I will hinder it to my utmost, and as soon as I can I will signify it to our said Lord. The ordinance and mandates of the Pope I will observe with all my might, and cause to be observed by others.

"Heretics, schismatics and rebels to our said Lord or his successors, I will to my utmost *persecute and oppose.*"

THE CARDINAL'S OATH.

"I, _____, Cardinal of the Holy Roman Church, do promise and swear that, from this time to the end of my life, I will be faithful and obedient unto St. Peter, the holy apostolic Roman Church, and our most Holy Lord, the Pope of Rome, and his successors, canonically and lawfully elected; that I will give no advice, consent or assistance against the pontifical majesty and person; that I will never knowingly and advisedly, to their injury or disgrace, make public the counsels entrusted to me by themselves, or by messengers or letters; also, that I will give them any assistance in retaining, defending and recovering the Roman Papacy and the regalia of Peter, with all my might and endeavor, so far as the rights and privileges of my order will allow it, and will defend them against all their honor and state, and I will direct and defend, with due form and honor, the legates and nuncios of the apostolic see, in the territories, churches, monasteries and other benefices committed to my keeping; and I will cordially co-operate with them and treat them with honor in their combining, aiding and returning, and that I will resist unto blood all persons whatsoever, who shall attempt anything against them. That I will by every way and by every means strive to preserve, augment and advance the rights, honors, privileges, the authority of the Holy Roman Bishop, our Lord the Pope and his before-mentioned successors; and that, at whatever time anything shall be decided to their prejudice, which is out of my power to

hinder as soon as I shall know that any steps or measures have been taken in the matter, I will make it known to the same our Lord or his successors, or some other person by whose means it may be brought to their knowledge. That I will keep and carry out and cause others to keep and carry out the rules of the Holy Father, the decrees, ordinances, dispensations, reservations, provisions, apostolic mandates and constitutions of the Holy Father Sextus, of happy memory, as to visiting the thresholds of the apostles at certain prescribed times, according to the tenor of that which I have just read through. That I will seek out and oppose, persecute and fight (*omni conatu persecuturum et impugnaturum*) against heretics and schismatics who oppose our Lord, the Pope of Rome, and his heretofore-mentioned successors, and this I will do with every possible effort."

(Signature), then sent to the Pope.

THE JESUIT'S OATH.

The oath of the Society of Jesus ~~is said to~~ embrace all the above and adds:

"I do further declare that I will help, assist and advise all or any of His Holiness' agents in any place wherever I shall be, in Switzerland, Germany, Holland, Denmark, Sweden, Norway, England, Ireland or America, or in any other kingdom or territory I shall come to, and to *do my utmost to extirpate the heretical Protestant or Liberal doctrines, and to destroy all their pretended powers, regal or otherwise.*

"I do further promise and declare that, not-

withstanding I am dispensed with to assume any religion heretical from the propagation of the mother church's interest, to keep secret and private all her agents' councils from time to time, as they intrust me, by word, writing or circumstances whatever, but to execute all that shall be proposed, given in charge or discovered unto me, by you my ghostly father or any of this sacred convent.

"I do further promise and declare that I will have no opinion or will of my own or any mental reservation whatsoever, even as a corpse or cadaver (*perinde ac cadaver*), but will unhesitatingly obey each and every command that I may receive from my superiors in the militia of the Pope and of Jesus Christ.

"That I will go to any part of the world whithersoever I may be sent, to the frozen regions of the North, the burning sands of the desert of Africa, or to the jungles of India, to the centers of civilization of Europe, or to the wild haunts of the barbarous savages of America, without murmuring or repining, and will be submissive in all things whatsoever communicated to me.

"I do further promise and declare that I will, when opportunity presents, make and wage relentless war, secretly and openly, against all heretics, Protestants and Liberals, as I am directed to do, to extirpate them from the face of the whole earth, and that I will hang, burn, waste, boil, flay, strangle and bury alive these infamous heretics; rip up the stomachs and wombs of their women, and crush their infants' heads against the wall, in order to annihilate

their execrable race. That when the same can not be done openly, I will secretly use the poisonous cup, the strangulating cord, the steel of the poinard or the leaden bullet, regardless of the honor, rank, dignity or authority of the person or persons, whatever may be their condition in life, either public or private, as I at any time may be directed to do by any agent of the Pope or Superior of the Brotherhood of the Holy Father of the Society of Jesus.

"In confirmation of which I hereby dedicate my life, my soul and all my corporeal powers, and with this dagger, which I now receive, I will subscribe my name, written in my blood, in testimony thereof; and should I prove false or weaken in my determination, may my brethren and fellow soldiers of the militia of the Pope cut off my hands and feet, and my throat from ear to ear, my belly opened and sulphur burned therein, with all the punishments that can be inflicted upon me on earth, and my soul be tortured by demons in an eternal hell forever.

"All of which I, ————, do swear by the Blessed Trinity, the Blessed Sacrament, which I am now to receive, to perform and on my part to keep inviolably; and do call the heavenly and glorious host of heaven to witness these my real intentions to keep this, my oath.

"In testimony whereof, I take this most holy and blessed sacrament of the eucharist, and witness the same further, with my name written with the point of this dagger, dipped in my own blood, and seal in the face of this holy convent."

Notice:—The oaths of the Bishop and Priest are to be found in the Liturgicum Manuale, for the secular Clergy and the oath of the Jesuit in the Liturgicum Manuale for the Jesuits and Friars.

"Lest we forget," every true patriot should make these facts known.

Copies of this tract may be had from

REV. P. PH. BRIOL,

1132 N. Dorgenois St.,

New Orleans, La.

ROMAN CATHOLIC MISSIONS.

The Society for the Propagation of the Faith.

From the Baltimore American.

The annual report of the Association for the Propagation of the Faith, the object of which is to assist by prayer and alms Catholic missionaries in heathen and non-Catholic countries, has just been printed, under the direction of the Very Rev. Dr. A. L. Magnien, S. S., and the Rev. Dr. Henry Granjon, Bishop-elect of Tucson, directors of the association in the United States. In 1808 the receipts of the association throughout the world were \$1,338,311.40 and during the last year they rose to \$1,362,854.74. In proportion the amount collected during the last year in the United States shows a more gratifying increase than in any other country. In 1808 the dioceses in the United States sent to the central councils of the association, in France, \$53,642. During the last year \$68,202.40 was forwarded to the headquarters in France. From 1822 up to 1807 the association gave to the Church in the United States over \$5,600,000.

France, where the association was organized at the beginning of this century by two pious ladies, is, by far, the largest contributor, and during last year raised \$801,908.17. Of the \$68,202.40 raised in the United States, the diocese of Boston leads the list, with contributions aggregating \$17,039.62. Baltimore contributed \$3,170.10; New York, \$3,899.91; Chicago, \$2,729.59; Pittsburg and Allegheny, \$2,924.23; Newark, \$2,635.60; Buffalo, \$1,269.80; Philadelphia, \$1,179.95; St. Louis, \$1,809.45; St. Paul, \$1,025.

Contributions from other countries during the year 1890 were as follows: Alsace-Lorraine, \$90,958.16; Germany, \$67,299.05; Switzerland, \$19,092.24; Austria, \$14,837.79; Belgium, \$68,904.91; Ireland, \$23,333.27; England, \$7,146.35; Scotland, \$30,666.80; Spain, \$30,193.34; Italy, \$61,543.31; the Levant, \$5,198.44; Asia, \$1,025.66; Africa, \$7,555.52; Canada, \$2,517.11; Mexico, \$9,701.95; Central America, \$2,834.77; South America, \$47,525.81; Oceania, \$3,359.83.

There are three classes of members of the association. Those who contribute 60 cents a year, those who contribute \$6 a year, and life members, those contributing \$40. An exposition of the work of the association is shown in the colonial section at the Paris Exposition.

Romanism as seen in Ireland.

BY THE REV. HENRY FISHE

(Superintendent of the Irish Church Missions, Dublin).

IT may seem strange that there should be any distinction between the Romanism of Ireland and that of England in the face of the boast of Rome that she has always taught the same doctrines in all places, yet so it is, and I hope before I have taken leave of you, dear reader, to show you that a very real difference does exist between the teaching of Rome in England, and that which is taught in Ireland, as well as a difference in the practices of her adherents in the two countries.

It has been frequently denied by Roman Catholic speakers and writers, that the Commandment forbidding the making, worship of, and bowing to images has been expunged from the Catechisms of the Church of Rome in Ireland. I have before me as I write, three Romish Catechisms, in each of which this Commandment is conspicuous by its absence—"The

Catholic Christian Doctrine," by Rev. F. W. Devereux: Duffy, Dublin; "What every Christian must know," by Rev. J. Furniss, Richardson, Dublin; "The Maynooth Catechism," the latest authorised Catechism of the Church of Rome in Ireland: Duffy, Dublin. I give the Commandments as set out in "The Maynooth Catechism" as a sample of those.

"THE COMMANDMENTS OF GOD.

"1. I am the Lord thy God; thou shalt have no other God but Me.

"2. Thou shalt not take the name of the Lord thy God in vain."

In order to make up the number of the Commandments to ten, the compilers have divided the tenth commandment into two, on the plea that it is not respectful to class one's wife with his goods! The two final commands, therefore, run thus:

"9. Thou shalt not covet thy neighbour's wife.

10. Thou shalt not covet thy neighbour's goods."

But even when the second commandment is inserted, the teaching in the Catechism is sufficient to nullify the benefit of its presence. I have before me the "Abridgment of the Christian Doctrine, with proofs from Scripture

on points controverted." This was composed by "H.T." of the English Colloge at Douay, now revised by Right Rev. James Doyle, D.D., and published by Richard Coyne, publisher to the Royal College of Maynooth. I shall give a sample of Romish exposition of the Scriptures from this Catechism. In reply to the question : — "Is it lawful to honour the angels and saints?" The Bishop says, "It is with *Dulia*, an inferior honour, proportioned to their excellency, which they have from God: it is God we honour in them. How prove you that? First, out of Joshua v. 14, 15, where Joshua did it. 'I am the prince of the host of the Lord,' said the angel to Joshua, and Joshua fell flat on the ground and adoring said, What saith my Lord to his servant. Secondly, Apoc. xxii. 8 (Rev. xxii. 8, in A.V.) where St. John did it, though the angel had once before willed him not to do so, in regard of his apostolical dignity, chap. xix. 10. And I fell down, saith he, to adore before the feet of the angel who shewed me these things."

A glance at the passage in the Revelation will show the wicked deceit of this quotation, that wilfully omits the concluding part of the passage which runs thus: "Then saith he unto me, *See thou do it not*, for I am thy follow-servant, and of thy brethren the prophets, and of them which keep the

sayings of this book ; worship God." The omission is inexcusable, when we remember that the writer emphasises this act, as having been accepted by the angel, after a previous prohibition, ostensibly refused on account of the apostolical dignity of the beloved disciple. The writer also omits to mention that the angel who appeared to Joshua was none other than the Lord Himself, which is clearly seen if we turn to the next chapter at the second verse, where the speaker is called "the Lord." Also the fact of Joshua having been told to take his shoes from off his feet, as in the case of Moses when Jehovah appeared to him in the bush.

A further search into the teaching on the ten commandments, as put out by Rome, will reveal some strange ideas of morality. I turn now to the teaching in "What every Christian must know," alluded to before. I find on page 20 of the first edition, "It is a sin to steal, *except* in some cases of most grievous distress." "It is a mortal sin to steal much—for example, to steal from a workman a day's wages, or to steal less from a poorer man or more from a richer man. (If you steal from different persons, it needs half as much again for a mortal sin—and the same if you steal at different times. If you steal from different persons, as well as at different times, it needs

double the sum)." * Again, on page 21, "when materials are given for some work, it is a sin to keep pieces which remain, *except* people are quite sure that it is not against the will of the employer, or there is a *common custom of doing it*, and it is *necessary in order to gain a reasonable profit*. It is a sin to mix something with what you sell, for example, water with any liquor, *except there is a common custom of doing it*, and it is *necessary in order to gain a reasonable profit*." A comfortable doctrine this for grocers, milkmen, and the like. Who is to be the judge of the reasonableness of the profit? Is fifty per cent. a reasonable profit? If so, and one cannot make it by honest trading, one can add water to the milk till this percentage be attained without sin!

But another look into this little Catechism. Even more terrible teaching than this is found in the following, and is suggestive of enormous consequences : —

* The above, as is stated, is from the First Edition of "Father Furniss's" little Catechism. Subsequent editions omit these incentives to sin, the attention of the public having been drawn to them in the tracts of the Irish Church Missions at the time of their publication. Rome boasts that she "never changes"—but for expediency, she had to "cleanse her hands" in this instance!

"Heart of Jesus, I adore thee,
 Heart of Mary, I implore thee,
 Heart of Joseph, pure and just,
 In these three hearts I put my trust."

In the "Glories of Mary," published with the approbation of the Roman Catholic Bishops and Archbishops of the Church of Rome in England, we find the following sad, sad picture presented to the eyes of the Romanist:—"O, Immaculate Virgin, prevent thy beloved Son, who is irritated by our sins, from abandoning us to the power of the devil." "We often obtain more promptly what we ask by calling on the name of Mary, than by invoking that of Jesus." "If God is angry with a sinner, and Mary takes him under her protection, she withholds the avenging arm of her Son, and saves him." The following is taken from a Lenten pastoral of a late Archbishop of Dublin:—"If we be unhappily so cold and so insensible, that the sufferings of a crucified God cannot move us, let us turn to his Virgin Mother who stands in deep affliction at the foot of the cross, while the sword of grief pierces her heart. It is for us she suffers; for us she offers up her eternal Son." But, perhaps the saddest picture of all the awful ones portrayed for us in the "Glories of Mary," is that contained in the following words:—"The Eternal Father gave the office of Judge and Avenger to the Son, and that of

shewing mercy and relieving the necessitous to the Mother."

Close to where I write, there is a Chapel, above the door of which is a colossal figure of the Blessed Virgin, with the infant Saviour in her arms, with the inscription underneath, *Mariæ peccatorum Refugio* (to Mary the Refuge of sinners). The idea contained in such a figure is, that the Mother has control over the actions of her Son. He is but a child under her jurisdiction.

Can we wonder that the poor untutored peasants of our beloved land are often found giving more absolute worship to, and have by far more confidence in the Virgin than in her Son; especially when we know that they are debarred, as far as possible, from reading that Book which tells them of tho One who said, "Come unto Me all you who labour and are heavy laden, and I will give you rest," and, again, "Him that cometh unto Me, I will in no wise cast out."

It used to be no uncommon thing in Ireland to send for the priest to say mass on behalf of a sick cow, so that she might recover and give her proper quota of milk. Also for the priest to go out in a boat at the fishing season, and by the plentiful use of Holy water, and other such devices of the Church of Rome, to invite the fish into the neighbourhood to be caught. To

the present day there are those in the country parts of the island who believe that the priest has power to turn a man into a cat or a rat or anything he please. It is not to be wondered at, with such beliefs, that the people have been so bound hand and foot by the priests. Besides this, most of the Romanists believe that the priest has power to withhold absolution, and so consign them to perdition, unless they are obedient, and content to bend to his will.

It is to meet the crying need of these poor deluded souls, that the Irish Church Missions sends out her Missionaries, to tell of a Saviour's love, and preach the Gospel of peace to the people. To them a salvation present, and to be had without money and without price, is a marvel so great that it is hard to make them believe it true. They have been so indoctrinated with the idea that they have to "make their souls," as they call it, and do all kinds of things in order to help out their salvation, that the idea of the simple trust in the meritorious work of Christ as sufficient to justify them in the sight of God, is too good news to them to be true. It is with difficulty at times we can get them to listen to this blessed truth, so far removed is it from the superstitious rites and Romish panaceas to which they are accustomed.

COST OF CATHOLIC MISSION.

**Many Copies of the Report of the
Central Organization Issued.**

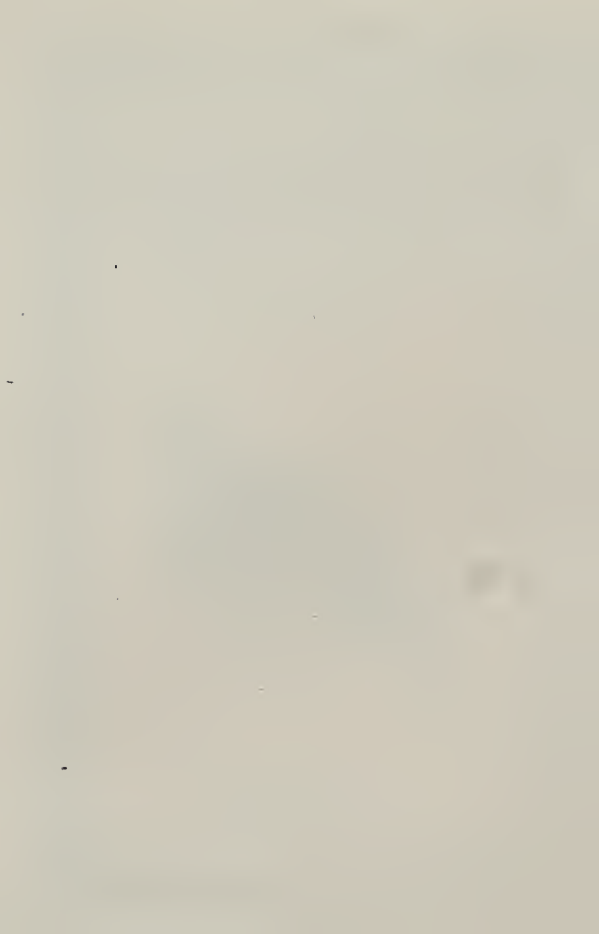
The central organization of Catholic missions has issued 1,000,000 copies of its annual report, of which 171,000 are scattered through Southern Europe. There are 32,500 in German, 19,800 in Italian, 114,500 in Spanish, 11,500 in English, 6,725 in Flemish, 6,485 in Breton, 2,800 in Dutch, 2,050 in Polish and 650 in Basque. The missionary expenses in Europe amount to \$148,012, in Asia \$619,505, in Africa \$291,035 and in Australia \$117,003.

A MESSAGE

TO ALL PATRIOTIC AND
LIBERTY-LOVING
AMERICAN
CITIZENS



PUBLISHED FOR
ROBERT G. WULF
LOUISVILLE, KY.





Are You A Patriot?

This is a message to patriotic citizens of all denominations. If you are a patriot you will be interested in the contents of this message; if you are not, please give it to one that is. You know the Catholic Church next to our government is the biggest institution in this country, and this message is to tell you the truth about her and her people. If you are a Methodist, read what several Methodist ministers have to say. If you are a Congregationalist, a Baptist, an Episcopalian, or member of some other Protestant church, you will find the views of your own ministers expressed in these pages. Even if you are not a church member, you want to know the truth about the biggest religious organization in the world.



What Those Who Know Say:

Rev. S. L. Postlethwait, (U. B.) Johnstown, Pa.

(The Daily Democrat, May 3, 1915.)

"There is a class of Protestants, who, though they would not adopt the policy of disfranchisement, are inclined to discredit the Catholic population. Their minds are full of suspicion, they are quick to credit any evil tale that may be told about the Catholics and to give it the widest currency. To me it is nauseating to note the eagerness with which some welcome and retail these stories. I am speaking now as one that is thoroughly Protestant and because Protestantism is debased and dishonored by such a controversy. Sir, in the name of our most holy religion, in the name of our fathers who made our cause glorious, in the name of a Christian, I protest against all campaigns of calumny.

"May I not suggest that after all we have a great many things that we hold in common. Our likenesses are as numerous as our differences. Let us see. Both Catholics and Protestants believe in the Bible; they accept it as the Word of God; that Jesus Christ is the Son of God; that man is a lost sinner; that Christ is the only Savior; that the Holy Spirit enlightens and enables men to lead holy lives; that it is our duty to give the Gospel to all the world; that there is a 'Holy Catholic Church,' a communion of saints, a resurrection of the dead, a life everlasting. Are not such common grounds enough at least to make us friends? Are not these very things the only fundamental truths?

"Oh, my brethren, of all churches and denominations, what am I saying? To whom am I speaking?

Am I speaking to men and women who believe in God the Father; who are known as the disciples of Christ? Must I speak with shameful face? I am standing here nineteen centuries after the angels sang peace and good will over the Judean hills, and I am trying to prove that religious people, those bearing the name of Jesus can and should be friends. Alas! my God, has it come to this! If so, it certainly is time for us to put away every teacher who makes his appeal to prejudice and passion."

Rev. Charles B. Mitchell.

(Methodist, Chicago, April 6, 1914.)

"I like the Roman Catholic Church because it stands so immovably in its allegiance to Jesus Christ as very God. None of its leaders ever questions the deity of Jesus.

"I also like it because it believes in the religious training of its children, and, at great sacrifice of time and money, does it.

"I like it because it stands for the purity of the home life and the sanctity of the marriage vows. Thank God for that Church's strong and clear protest against the cheap divorce mills which disgrace our American civilization. I honor that Church for what it is doing in the building and maintenance of hospitals and asylums. I honor it for its defense of the Bible, and am almost ready to condone its futile battle against 'modernism,' for it is so tremendously in earnest to stem the tide of a godless materialism.

"I especially thank God for the stand that Church takes in this land against anarchy on the one hand and an impossible Socialism on the other. When I think of the seething masses of foreigners of a certain type in our cities, which we Protestants never produced,

and thus far, at least, have been unable to touch, I thank God for a Christian Church which does touch them, and exerts its potent influence over them in such ways as to keep them from the wild vagaries of the impracticable Socialist, and also from the destructive tendencies of the wild-eyed anarchist. I go to sleep every night with a firmer feeling of security, because we have in this city a branch of the Christian Church known as the Roman Catholic Church."

Rev. C. L. Harbord (Christian).

(Kansas City, (Mo.), Post, January 8, 1915)

"I have read the best church historians covering the entire history of Christian religion, both Catholic and Protestant. I have been so fair in my investigation as to let both Catholics and Protestants speak for themselves. In no other way can a man be honest in his search for truth. One of the great mistakes that most men make in their reading is, they content themselves with one side of the question. These months of research have not been without fruit. Therefore, I make the following statements:

"1. The Catholic Church has an unbroken history, back to the first century. There are 1,500 years between the first century and the Protestant religion.

"2. The history of the Catholic Church has been one of unity of faith and doctrine. The history of Protestantism has been one of division, strife, contention and unrest.

"3. There is not a single truth that is taught by any Protestant body that is not taught by the Catholic Church. The Catholic Church teaches many vital truths that are not taught by any Protestant body.

"4. The great doctrines of the Catholic Church have ever been the same, while Protestantism is always changing.

"5. There is a spirit of reverence and devotion in the Catholic Church that is largely wanting in the Protestant world. Every Catholic has been taught to feel that the church is the house of God, and should be entered with holy reverence. While, be it said with shame, too often the Protestant churches are turned into play houses and club rooms."

Rev. Edwin F. Snell.

(Congregationalist, Winnetka, Ill., May 24, 1914)

"I want to tell you in a very simple way why I love the Roman Catholic Church and why I believe it is the duty of every Christian to love that Church sincerely.

"First. I love the Roman Catholic Church because of what she has been. It is the old mother church. Let me emphasize that. Our churches are all the offspring of that church. A few ultra Protestants will try to claim that they trace their genealogy through some stray erratic movements back to the Apostles, without touching the Church of Rome, but this is largely imaginary.

"For more than a thousand years Rome preserved the integrity and transmitted the vitality of the Christian gospel before ever anything like Protestant secession was dreamed of; and when the Protestant movement came it was made possible as a branch is made possible on the vine; it grew out of the strong vitality of the mother church.

"Now I hold that it is a matter of simple decency to be loyal to one's mother. I could not respect myself if I could forget that as a Protestant I owe my very being as a Christian, I owe all the light and joy

and liberty in Christ I enjoy, to the mother church. To her I owe the very existence of that Bible which I love; to her I owe the sacraments which are the symbols of our faith; to her I owe the lives of saints whose footsteps have pressed the earth, making it a holier and happier place because they have lived here. I should be a sad and vile ingrate not to love a church that has done all that and much more for me as a Christian. For fifteen hundred years the preachers and pastors, the hymn writers and the church builders, the social reformers and the mystics, the theologians and the poets of all Europe west of Russia were Roman Catholics. All our spiritual wealth as Protestants is an inherited wealth; inherited through the Roman Catholic Church.

"Secondly. I love the Roman Catholic Church for what she is. We do not know what beautiful Christians there are among the Catholics, because we do not know them, and they do not know how sincerely Protestants are trying to be followers of the same Christ whom they serve.

"But is it not true that the Roman Catholic Church is un-American, and is seeking to overthrow our government, and all that? I hesitate not to say that I believe it is a foul and hateful calumny. The people who say these things have not one solid fact upon which to base their monstrous indictment. It is an utterly unworthy frame of mind for brethren in Christ to have towards each other. We must get this miserable slander out of our minds. By every test which can be fairly applied, the Catholic citizen stands on a par with his Protestant brother."

Rev. W. A. Farmer, Methodist, Atlanta, Ga.

(The Savannah (Ga.), Press, May 7, 1915.)

"As I look down the course of history I find that there is only one Church which has existed from the beginning of Christianity to the present, teaching one faith and being under the one ecclesiastical jurisdiction of Rome. This is established beyond doubt by scripture, tradition, patristic writing and by all history. In a word, as Cardinal Manning has so tersely put it, 'If Christianity is historical, Catholicism is Christianity.'

"It takes a mind of wonderful inconsistent, illogical and unhistorical agility to jump from the council of Nicaea to the time of Luther, ignoring in its prodigious leap twelve centuries concerned with the most important spread of the Christian faith. Alas, that the so-called reformers, in their desire to purge the Church of many unquestioned abuses, ended by actually attacking the faith itself, and attempting to give to many of its ancient formularies and practices a new meaning, entirely perverse of the original and true contents of Christian revelation.

"It is so apparent to any impartial student of church history that Christianity had scarcely made its appearance known in the world before a host of philosophical heresies arose, and with a subtle eclecticism endeavored to incorporate it with their systems. Behold Gnosticism, Montanism, Arianism, Monophysitism, etc. The Church was compelled, and she had the divine prerogative to define faith and reject error, if the truth itself would remain incorrupt, and she did it. Hence the definition of many of those fundamental dogmas concerning the Godhead, Trinity, Incarnation, and so on, tenaciously and jealously held by Protest-

ants against those who differ with them, as well as by Catholics. To admit her decisions then makes it logical and imperatively necessary to admit them now, for she still stands in the midst of an unbelieving, critical, materialistic and philosophical age as a mighty bulwark against the disintegrating and corrupting forces of modern rationalism and as a source of the true faith and practice for her children."

Rev. W. M. Walker, Baptist, Scranton, Pa.

(The Scranton Daily News, May 24, 1915.)

"From our Catholic friends we may learn to appreciate the value of the outward forms of religious worship. While many of our Protestants were still asleep, hundreds of men and women this morning were on their way to offer up their prayers in the House of God. The heart must be right to secure the divine favor, but the outward forms of worship possess an importance far beyond what we often give to them. Neglect them and you will find the springs which feed your spiritual life drying up completely.

"A second lesson which we may learn is that of reverence. The Catholic Church instills in the hearts and minds of its followers a spirit of reverence for sacred things and sacred places.

"Millet's Angelus has won the admiration of multitudes by its portrayal of the spirit of reverence in two peasants toiling in the field. They have been busily engaged in hard, laborious toil, but as the clear light of day fades into the glow of evening they hear the bell in the distant tower calling to prayer, and as it rings out its message they cease their work and stand there in the field in an attitude of reverent worship. Say what you will, it is worth not a little to have that

spirit so inwrought into the very fiber of the soul that even about the common tasks of life almost unconsciously it reveals its presence. Protestantism came as a reaction against the grossest spiritual abuses. But it often happens that a reaction swings the pendulum too far in the opposite direction. In discarding forms and liturgies so largely, I sometimes fear that we do not attach to this matter of reverence the importance that we ought.

"A third lesson which we may learn is that of loyalty. In order to succeed in our work, we must imitate their example. A church that influences the life of a community must have not an uncertain wavering attachment from its members, but a loyalty which will not falter even when subjected to the severest tests.

"The fourth lesson which we may learn from our Catholic friends is one of zeal. A spirit of cold indifference never accomplishes anything."

Rev. B. P. Dimmick.

(Methodist, Columbus, Ohio)

"For centuries the Roman Church was the only organized representative of Christianity in the world. During all this time she stood as a bulwark of defense against all foes that assaulted our holy Christianity. But for her, the Church of God would have perished from off the earth.

"During all the centuries of darkness and heathenism in the world, this Church preserved the essentials of the doctrines of Christianity.

"Roman Catholicism has never wavered from her steadfast adherence to the divine Incarnation of the Son of God, in His vicarious death, in His resurrec-

tion from the grave, in His ascension into heaven and in His divine rulership as the King of kings and Lord of lords over the world.

"A Church that has given the world the example of so many holy saints as has the Roman Church has made a contribution to the uplift of the race that is incalculable.

"The world would be very poor if there had not lived in it such characters as Fenelon, Pascal, Thomas a Kempis, Savonarola, Faber, Newman and a host like them. Of such the world was not worthy.

"Her long list of martyrs, who counted not their lives dear unto themselves, stand as a divine attestation to the power of Christ to save unto the uttermost. There has never been a time when she has not had living witnesses to the truth as it is in Christ. She has always had her holy men who have lived the incarnate life of Jesus.

"She has always been able to get the poorer classes into her fold in large numbers. She is solving the vexing questions, 'How to Reach the Masses' and 'How to Save the City.'

"Her order of Sisters are doing a great work for the poor and suffering humanity. In this they have set an example that is being followed by other churches.

"The Church of Rome has been always a strong force in favor of public morals and the family. It has always been against the terrible public evil of divorce."

Rev. J. S. Thompson.

(Independent Church, Los Angeles, Cal.)

"The providential purpose of the Roman Church denomination is unity and continuity. The Catholic Church is the grandest organization in the world. It has a place of consecrated duty for all types or groups of mind.

"The poor, the common, and the rich people meet together in that Church, as children of the same common Father. The poor, hard-working man and woman are found in that Church. It is an ancient Church. It was the ancient Church before the birth of Protestantism. It has cohesion and unity and continuity. The very fact of its great age is a proof of its providential purpose. It traces its descent to the founder of our common Christianity. The gates of Hades have not been able to destroy it. It stands today a victor over the opposition of centuries. It is the strongest religious force in Christendom."

Rev. A. M. Courtney.

(Methodist, Chillicothe, Ohio.)

"The Protestant church owes all that is best in it to the Catholic Church.

"If I could destroy the Catholic Church tomorrow as easily as I could turn over my hand I should not do so, for it has a great mission to perform and it performs it as the Protestant church could not do. Its writers and theologians, Thomas Aquinas, for instance, are a font of inspiration to all Christianity and its organization is the most perfect in existence.

"Protestantism owes much to the Catholic devotional literature. I admire, also, the firmness of the Catholic Church in asserting her authority. We ought

to thank God that in many regions this Church can hold masses of men, whose sudden release from this bondage would threaten society. I honor the Catholic Church for its enforcement of the sanctity of the marriage vow, and staunch opposition to divorce.

"It has only been a few years since the Methodist church began building hospitals. The Catholic Church built houses of mercy at the beginning of its foundation, and its devoted and faithful Sisters are the admiration of the world.

"The Catholic Church will never disintegrate. Dynasty after dynasty has fallen into dust, and the lines of the Popes go on. And it will continue to flourish, and in the ages to come should Macaulay's New Zealander stand on London bridge and view the ruins before him, he would still find the Catholic Church.

"We ourselves as Protestants owe our best church music to the Catholic Church. The fact is that of the six hymns sung at the service Sunday evening all but two were written by Catholic writers.

Rev. Madison C. Peters (Baptist, N. Y.).

(Speaking on "What Protestants Should Learn from Catholics.")

"Catholics teach us the lesson of constant attendance upon public worship. Protestants go when the weather is just to their liking. Who has not heard early on Sunday mornings the tramp, tramp of people, with a hard week's work behind them, while we are asleep, hastening to the Catholic Church, with prayer-book in hand?

"Catholics go to church to worship; Protestants frequently to hear an eloquent preacher. Catholics sel-

dom even in their prosperity turn against their Church. Would to God our rich Protestants were as faithful!

"The rich Catholic hesitates not to kneel by the side of the poorest. There is a real democracy in a Catholic congregation in prayer before God.

"In caring for their children Catholics teach us a lesson. Statistics show that Protestants do not hold their own children to the Church.

"The Catholic Church has been charged with putting too much stress upon good works and not enough upon faith. Protestantism has swung to the other extreme and not put enough stress on good works. Good works don't save, but faith without works is dead. Our religion is too much talk. We have too many women's meetings and not enough Sisters of Charity. Kindly, generous, loving acts—people believe in that kind of religion.

"The Catholic charities, covering every conceivable case of need and suffering, put Protestants to shame. One orphanage is worth a whole ton of tall talk. Christianity is not only a recipe for getting to heaven, it is rather a powerful incentive to make this world better for our being in it."

Rev. James Benninger.

(Methodist, Wilkesbarre, Pa.)

"We have fumed and fussed and worked ourselves into a frenzy while the Catholic Church, without any effort on her part, has gone on in even tenor of her way solving the problems to the satisfaction of her hierarchy.

"How does she do it? How does she get men out of bed on Sunday morning at an early hour—men who work late on Saturday night? How does she fill

the streets on Sunday morning with worshipers when the Protestant world is fast asleep? I know some of the explanations that are offered, but they do not explain. Many that we have heard and read only seem childish twaddle. One man will tell you that the Catholic Church contains nobody but ignorant people. But is that true to the facts of the case? Do we not know of brilliant lawyers and judges and professors and business men who are devout worshipers at her shrine? But if it were true that she only had ignorant people, would not the criticism pay her a high compliment? For every Protestant clergyman in Christendom knows that the hardest people to get along with are ignorant people. A church that can gather and hold the ignorant rabble has a vitality very much to be desired. But the criticism is not true.

"Another man will tell you that the Catholic Church scares people into her fold. How often have you heard that? But that explanation is no better than the first. You can readily see how one generation might be frightened into doing something, but who is willing to believe that twenty generations can be worked upon in the same way. The scarecrow method is bound to play out with the growing years. No, such explanations as we usually hear explain nothing. Her secret lies deeper.

"The reason the Catholic Church succeeds, in spite of our misgivings, is because she is true to the central fact of revelation. She makes the death of Jesus the center of her devotion, and around that point she organizes all of her activities. When you see a company of Catholic people Sunday morning on the way to church, you can be assured of this; they are

not going for the sake of fine music; they are not going to hear an eloquent dissertation on 'Dr. Jekyll or Mr. Hyde.' They are going to that place of worship to attend Mass. What is the celebration of the Mass? It is what we call the celebration of the Lord's Supper. That fact is kept prominently before the mind of every Catholic. What is the first thing you see as you approach a Catholic Church? A cross. What is the first thing you see as you enter that church? A cross. What is the first thing you see a Catholic do as he seats himself in that church? Make the sign of the cross. What is the last thing held before the eyes of a dying Catholic? A cross. He comes into the Church in childhood imbued with the death of Jesus; he goes out of this world thinking of the death of Jesus."

Rev. Fred Hopkins.

(Pilgrim Congregational Church, Chicago.)

"There is but one Church in the United States which has stood right up and defied all this drift, and all these new-fangled notions. It is the Roman Catholic Church, and it has the biggest churches, and the largest congregations, and flourishes in the toughest neighborhoods. It is the mightiest social influence in all our cities, and we know it."

Rev. Dr. T. Moffatt.

(Congregational, Newark, N. J.)

"What Do I Admire in the Catholic Church?"

"There are seven things which the Protestant church might imitate and which I admire in the Catholic Church, and they are these: First, emphasis of the sanctity of the marriage vow; second, the pomp

and dignity and parade of the Church; third, the central unifying authority of the Church; fourth, the tone of conviction; fifth, femininity, as exemplified in the honor paid the Blessed Virgin Mary; sixth, purgatory; and lastly, confession.

"I want to tell you, and I speak just for myself, what I admire in the Catholic Church. I can imagine, to begin with, that there are those, even in this day, who say that I have no business to admire anything in that Church.

"There is another thing, I remember, and that is that the Protestants also persecuted the Catholics. Servetus was burned at the stake and John Calvin gave his sanction to the execution of a man whose only crime was that his religious theories did not jibe with those of Calvin. In our own land we have also read about the Puritans persecuting the Baptists, and we have also read about the persecution of the Quakers; in other words, Protestants persecuting Protestants."

Rev. P. M. Snyder.

(Episcopal Church, Rockford, Ill.)

"It is a beautiful thing when people can look with apprehension and admiration upon the work of the Catholic Church. I recognize that the Roman Catholic Church is the conservator of faith and morality, of law and right for more than half of the Christian world."

Rev. T. B. Thompson.

(Plymouth Congregational Church, Chicago.)

"When Protestant ministers speak of the Roman Catholic Church it is perforce to speak in condemnation of her. I propose to assume the unprotestant attitude of saying some things in the way of respect and veneration of her wonderful ministry to the centuries of human life. There are undoubtedly some facts about this Church that we as Protestants cannot commend. But in all fairness it must be admitted that popular ignorance, superficial knowledge, and malicious slander have misrepresented her teachings in many instances.

"To contemplate her history is to admire her. Reformations, wars, empires and kingdoms have been arrayed against her. After all these centuries she stands so strong and so firmly rooted in the lives of millions that she commands our highest respect. As an institution she is the most splendid the world has ever seen. Governments have arisen and gone to the grave of the nations since her advent. Peoples of every tongue have worshiped at her altars.

"The Roman Catholic Church has stood solid for law and order. Her police power in controlling millions untouched by denominations has been great. When she speaks legislators, statesmen, politicians, and governments stop to listen, often to obey.

"In the realm of worship her ministry has been of the highest. In employing beads, statues, pictures, and music she has made a wise and intelligent use of symbolism. Her use of the best in music and painting has been the greatest single inspiration to those arts, and her cathedrals are the shrines of all pilgrims.

"The love and veneration of the Virgin Mary, plays an important part in the ritual of the Church. I

find no difficulty in appreciating the attitude of the Catholic worshiper toward the mother of Jesus.

"Aside from this, one cannot help but feel that the enthronement of the Virgin Mary has softened the heart of the world toward womanhood; that it has done much to give woman the place of honor she occupies today; that it has put the whole Catholic Church behind the sanctity of the home. In the respect given to Mary the Roman Church has paid the world's finest and most delicate compliment to the grace, sweetness, and beauty of motherhood.

"Nor do I discover any difficulty in understanding the basis of the confessional. The confessional appears everywhere in life. The erring child confesses to its mother, the patient confesses to the physician, the accused confesses to his lawyer, the penitent confesses to his priest. It is most natural for the penitent, burdened, doubting soul to confide in its spiritual leader.

"We may rail against the parochial school system as being un-American. But the Roman Church existed centuries before there was a United States, and for many of these centuries she was the great agency of enlightenment, education and culture.

"And so we stand in the presence of her history, her majestic worship, her universal ministry, and we confess that God must have moved mightily in all this. We think of her Loyolas, her Xaviers, her Fenelons, and her Marquettes; we look at her hospitals, orphanages, schools, colleges, monasteries, missions—and we see a Church ministering to the body, mind, and soul of humanity. Her weakness is the common lot of every human organization; her strength is of God."

Rev. Dr. Forbush.

(In a lecture on The Papacy, Detroit)

"Sometimes amid the struggling forces of the twentieth century there comes over the soul of the bravest Christian a sense of spiritual loneliness. The forces that are opposed to righteousness seem so strong and so united. The forces of goodness are so separated and divided. Then there comes something of relief in standing under the mighty dome of St. Peter's and looking about on those twenty-seven confessionals where the children of men of every tongue come and forsake their sins. Then there comes a feeling of strength and unity and one looks up and reads the motto which runs in gigantic letters around the foot of that dome: 'Thou art Peter, and on this rock I will build My Church,' and one adds in silence the rest of the sentence: 'The gates of hell shall not prevail against it.'

"Then there is a wistfulness to creep under the shelter of one who is a true holy father, in the fulfillment of the Master's prophecy that there shall be one fold as there is one Shepherd. And the man of faith hesitates not to say that, in some way, a fast uniting Protestantism may some day come face to face with a fast spiritualizing Catholicism, in one holy Church under one Lord, and united for the one purpose of making the kingdom of this world the kingdom of our Lord. For such a consummation may every Christian work and pray."

Bishop Hoss.

(Methodist, South, Nashville, Tenn.)

"I greatly admire the significance of the title of the Holy Name Society of the Catholic Church, just as I admire a great many other things in that great Church."

Rev. N. Schuyler.

(P. E. Church, Trenton, N. J.)

"Roman Catholicism lays great stress upon the performance of outward acts, while Protestantism affects to make light of such things. In this attitude I am firmly convinced that Roman Catholicism is right and Protestantism wholly wrong. A genuine religion must manifest itself in some outward way. A man who seldom or never attends divine services, who declines to avail himself of the sacraments of Christ's appointing, who openly makes no confession of his faith, whatever else he may be, is certainly not a religious man. The Roman authorities understand human nature and when they lay down certain definite rules and regulations governing the outward expression of religion and insist upon their loyal observance as the evidences of the individual's sincerity, they show the greatest wisdom. It is folly to talk as though religion could be divorced from its outward forms. Religion is not solely the practice of ethics, as some seem to suppose. It includes ethics, but it comprises infinitely more. Religion is the attitude of the soul towards its Creator, and that attitude must find expression in all the departments of man's nature."

Dr. Briggs.

(From an Article Written for the American Journal of Theology.)

"There can be no doubt that at the close of the third Christian century Roman and Catholic were so closely allied that they were practically identical.

"There can be no doubt that the Roman Catholic Church of our day is the heir of unbroken descent to the Roman Catholic Church of the second century, and that it is justified in using the name 'Catholic' as the name of the Church, as well as the name 'Roman.'"

How History Treats the Church

Dean Stanley.

("Life and Let. of Dean Stanley," Vol. 1, p. 151)

"I am convinced that Protestantism in general treats Catholics with shameful ignorance and unfairness."

Dr. Schaff.

("Polit., Eccl., etc., Cond. U. S." p. 239)

"The Roman Catholic Church is bemired from day to day with all possible calumnies."

Dr. Johnson.

("His Relig. Life," etc., p. 149.)

"In the present day there is much vituperation of Roman Catholic belief."

Dr. Nightingale (Methodist).

("Rel. of All Nations," p. 65)

"In scarcely a single instance has a case concerning them (Catholics) been fairly stated."

Rev. T. B. Thompson.

(Congregationalist, Chicago.)

"In fairness it must be admitted that popular ignorance, superficial knowledge, and malicious slander have misrepresented her teachings in many instances."

William Hamilton.

("Discussions on Philos. and Lit.," p. 505.)

"Church history has not yet been written, as alone it should be written, with truth and knowledge."

Are You One Who Believes Any of these Charges?

ARE YOU ONE WHO BELIEVES

That the Catholic Church is a menace to American institutions?

That the Catholic Church seeks to destroy our public schools?

That the Catholic Church refuses to recognize the marriages of Protestants as valid?

That the Catholic Church forbids her people to read the Bible?

That Catholics adore or pray to images and statues?

That the Catholic people owe temporal allegiance to the Pope?

That the Catholic Hierarchy or the priesthood dictates the politics of Catholics?

That Catholic Sisters are other than the purest women?

That young ladies are ever forced into the Sisterhoods, or kept there against their wills?

That the Knights of Columbus or any other Catholic organization takes a treasonable oath?

That the Knights of Columbus or any other Catholic organization has assessed its members to wage a fight against anti-Catholic propaganda?

That the Knights of Columbus or any other Catholic organization ever receives secret suggestions from Rome?

That the Papal Delegate meddles in the slightest degree in governmental affairs?

That the Jesuits ever busy themselves with American politics?

That any Catholic building in the country is stored with ammunition?

That any Catholic society drills its members for a possible fight against the Church's opponents?

IF SO, THEN YOU HAVE BEEN TAKEN IN.

The Bogus K. of C. Oath

Big sums of money have frequently been offered as a reward for proof that a single Knight of Columbus has ever taken the oath, which their enemies accuse them of. The so-called patriotic lecturers still circulate this bogus K. of C. oath, as the obligation taken by Fourth Degree members, though every one of them knows that it is a fabrication, pure and simple. A committee appointed by Congress said of it: "The committee cannot condemn too strongly the publication of the false and libelous article referred to in the paper of Mr. Bonniwell and which was the spurious Knights of Columbus Oath, a copy of which is appended to the paper." The supreme officers of the K. of C. handed their whole ritual to a committee of four Past Grand Master Masons for examination toward the end of 1914, and here is their signed verdict:

"The ceremonials of the order teach a high and noble patriotism, instill a love of country, inculcate a reverence for law and order, urge the conscientious and unselfish performance of civic duty, and hold up the Constitution of our country as the richest and most precious possession of a knight of the order. We can find nothing in the entire ceremonials of the order that to our minds could be objected to by any person."

MOTLEY HEWES FLINT,

Thirty-third Degree Past Grand Master of Masons
of California, now Vice President of the Los
Angeles Trust & Savings Bank.

DANA REID WELLER,

Thirty-second Degree Past Grand Master of Masons
of California, Los Angeles, 401 Union League
Building.

WM. RHODES HERVEY,

Thirty-third Degree Past Grand Master of Masons
of Scottish Rite Lodge, Judge Superior Court,
Los Angeles.

SAMUEL E. BURKE,

Thirty-third Degree Past Grand Master and In-
spector of Masonic District, dentist, 1404 S.
Vermont Ave., Los Angeles, Cal.

The Real Obligation of the Fourth Degree

"I swear to support the Constitution of the United States.

"I pledge myself, as a Catholic citizen and a Knight of Columbus, to enlighten myself fully upon my duties as a citizen and to conscientiously perform such duties entirely in the interest of my country and regardless of all personal consequences. I pledge myself to do all in my power to preserve the integrity and purity of the ballot and to promote obedience and respect for law and order. I promise to practice my religion openly and consistently, but without ostentation, and to so conduct myself in public affairs and in the exercise of public virtue as to reflect nothing but credit upon our Holy Church, to the end that she may flourish and our country prosper to the greater honor and glory of God."

What If Catholics Started a Menace

"I try to put myself in the places of my Catholic neighbors and to think how I should feel if they were largely in the majority and were publishing newspapers in which the same kind of things were said about Protestant ministers, and the wives and mothers of our Protestant homes, as are being said or insinuated about Catholics by these anti-Catholic newspapers. I have seen a pamphlet published by a Catholic gentleman in Toledo, addressed to a judge of that city, in which he puts some searching questions:

"Do you suppose, for instance, that if we were vile enough to have a Menace; if we were low enough to employ pandering lecturers; if we were so lost to shame as to slander your ministers, that even you, with your judicial poise, could restrain your natural human passions? If I were so contemptible a cur as to impugn the purity of your homes, to insult by inference your mother, do you think that even you could remain calm?"

"I am persuaded that if the same kind of campaign of destruction and vilification, and innuendo, which is now waged by the anti-Catholic propaganda against the Catholics, were urged by Catholics against Protestants, THERE WOULD BE TROUBLE IN OUR STREETS."—Dr. Giadden (Prot.) in September (1914) Harper's Weekly.

"As if we did not already have enough strife among religious denominations this inflammable sheet only stirs up more. It points out bad instances of Catholic life. Some of them may be true, we do not know. But, if the Catholic folks should start an Anti-Menace they, too, could point out a few bad things in Protestant life. Let us be sensible and admit it. Let's not imagine the heam to be only in our neighbor's eye."—Dubuque (Iowa) Telegraph Herald, April 26, 1914.

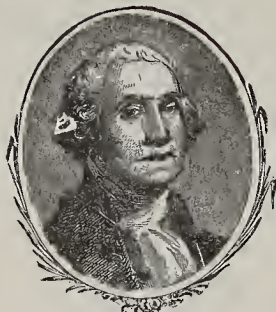
"If any one were to scan the news sheets of the world to secure accusations and dirty tales about members of any particular branch of the Christian religion, they could fill pages with rottenness that would appeal to the depraved minds of some members of rival churches."—Henryetta (Okla.) Standard, July 23, 1914.

Count on the Patriotism of Catholics

"To the average American Catholic, the Stars and Stripes, the American flag, is next in sacredness to the Cross of Christ. There is not a battlefield over which that flag has ever waved its sacred silken folds on which Catholic blood has not been poured out as copiously as any other blood. That blood was shed with equal freedom on both sides in the Civil War; and when the Stars and Bars were furled never to be unfurled again, no heart gave forth a sadder wail than that which came from the almost broken heart of the poet priest, Father Ryan.

"If American institutions are ever destroyed, if the Stars and Stripes shall ever meet the fate of the Stars and Bars, there will be no hearts more sincerely sad when that awful catastrophe takes place than Catholic hearts; and in that dark hour, if a requiem to the flag must be written, some other Father Ryan will touch with untold tenderness the strings of some harp, and the world will receive another heart song like 'The Conquered Banner.'

"If American institutions were as sacred in the hands of those who, in books and newspapers, seek to arouse Protestant prejudice against Catholicism as they are in the hands of the American Catholics, but little harm would befall the most sacred safeguards which our fathers threw around the religious and political liberties which we enjoy."—Editorial in "Texas Democrat," (Tyler, Texas), April 14, 1914.



"It is our duty to address public thanks to our Catholic brethren, as to them we are indebted for every late success over the common enemy in Canada."—George Washington, November 5, 1775 (in a letter addressed to Boston citizens).

"I presume your fellow citizens will not forget the patriotic part which you took in the accomplishment of their resolution and the establishment of their government, or the important assistance which they received from a nation in which the Roman Catholic faith is professed."—George Washington, March 12, 1790.

The Patriotism of the Knights of Columbus

In an article on "Patriotism," which the Hon. Joseph E. Randsdell, United States Senator from Louisiana, contributes to the July, 1914, issue of "The Columbiad," the monthly organ of the Knights of Columbus, which is published at Hoboken, New Jersey, he writes:

"Permit me to remind you, my brothers, that Knights of Columbus are forbidden to use the society in any way in politics. We cannot without violating both the letter and spirit of our rules meddle in elections, or participate in organized effort to advance the political fortunes of any man or set of men. We have no right as a society to interfere with politics and should let it alone. Each individual Knight must have entire freedom of action in all political matters. This is a wise rule which should be followed strictly."

The Senator is a Knight of Columbus. He is addressing the Knights of Columbus in their own publication. He reminds them that the order is not to be used in partisan politics and urges that the rule be strictly enforced.



"I am not a Know-Nothing, that is certain. * * * When the Know-Nothings get control it will read: 'All men are created equal, except negroes, and foreigners, and Catholics.' When it comes to this, I should prefer emigrating to some country where they make no pretense of loving liberty—where despotism can be taken pure, and without the base alloy of hypocrisy."—"Recollections of Abraham Lincoln," Lamon.

Concerning the bogus quotation from Lincoln, which the anti-Catholics have been circulating, Robert Lincoln, son of the martyred President, wrote as follows to Anthony Matré, Secretary American Federation of Catholic Societies:

"Manchester, Vt., Nov. 4, 1912.

"Dear Sir: In reply to your inquiry respecting the authenticity of an alleged quotation of my father in an anti-Catholic circular enclosed by you, I never before heard of it or anything like it. An examination of indexes to his papers and letters disclose no authority for it, and I have no doubt that it is a simple invention from beginning to end.

"Yours very truly,

"ROBERT LINCOLN."

"The Glories of Mary."

The following extracts from the Roman Catholic Book of Devotion bearing the above title set forth some of the doctrines taught by the Church of Rome to all of her devoted followers, none of whom dare question or dispute said doctrines, for the said book bears the sanction of John, Archbishop of New York (The book in question is published by the Excelsior Catholic Publication Co., New York City:-

1. "It is the will of God that all graces should come to us by the hand of Mary." Page 3.

2. "To honor the Queen of Angels is to gain eternal life." Page 6.

3. "All who are saved are saved only by means of this divine Mother." Page 8.

4. "As many creatures as there are who serve God so many there are who serve Mary, for to thee (Mary) belong dominion and power over all creatures." Page 12.

5. "The Eternal Father gave the office of Judge and Avenger to the Son, and that of showing mercy and relieving necessities to the Mother." Page 14.

6. "We believe that she opens the abyss of the mercy of God to whomsoever she wills, when she wills, and as she wills; so that there is no sinner, however great, who is lost, if Mary protects him." Page 16.

7. "Let us fly to thy feet, and always fly to the feet of this most sweet Queen--if we would be certain of salvation." Page 10.

8. "We can say of Mary that she has so loved us as to give her only begotten Son for us when she granted Him permission to deliver Himself up to death." Page 34.

9. "Thou hast all power to change hearts; take mine and change it." Page 43.

10. "My only hope, Mary, behold at thy feet a miserable sinner. Thou art proclaimed and called by the whole church, and by all the faithful, the refuge of sinners, thou hast power to save me." Page 60.

11. "He falls and is lost who has not recourse to Mary." Page 67.

12. "God has placed the whole price of redemption in the hands of Mary that she may dispense it at will. Thou, O Mary, art the propitiary of the whole world." Page 85.

13. "Thou art the only advocate of sinners." Page 95.

14. "But now if God is angry with a sinner, and Mary takes him under her protection, she withholds the avenging arm of her Son and saves him." Page 98.

15. "The only hope of sinners." Page 102.

16. "I worship thy holy heart, through thee do I hope for salvation." Page 105.

17. "Often we shall be heard more quickly and be thus preserved, if we have recourse to Mary, and call on the name of Jesus our Saviour." Page 112.

18. "Many things are asked from God, and are not granted; they are asked from Mary and are obtained. And how is this? It is because God has thus decreed to honor His Mother." Page 113.

19. "To thee does it belong, says St. Bonaventure, to save whomsoever thou wilt to be saved, Oh then help me, my Queen; my Queen save me; O salvation of those who call upon thee, do thou save me." Page 116.

20. "In vain shall we seek Jesus, unless we endeavour to find Him with Mary." Page 138.

21. "Mary co-operated in the salvation of man." Page 141.

22. "Mary was made the mediatress of our salvation." Page 128.

23. "The way of salvation is open to none otherwise than through Mary. No one is saved but through thee." Page 143.

24. "Our salvation is in the hands of Mary; he who is protected by Mary will be saved; he who is not, will be lost; our salvation depends on thee." Page 144.

25. "There is no one, O most holy Mary, who can know God, but through thee." Page 145.

26. "She is the whole ground of my hope." Page 175.

27. "Mary is the whole hope of our salvation." Page 148.

28. "All power is given to thee in Heaven, and on earth, and nothing is impossible to thee." Page 154.

29. "By right she possesses the kingdom of her Son." Page 214.

30. "It is impossible for any sinner to be saved without the help and favor of the most blessed Virgin." Page 197.

31. "Thou art omnipotent to save sinners." Page 251.

32. "She effected our salvation in common with Christ." Page 293.

33. "We are all God's debtors, but He is a debtor to thee." (Mary. Page 252.

34. "There is no one saved but by thee; no one who receives a gift of God but through thee." Page 354.

35. "Moreover as she is the universal advocate of all men, it is becoming that all who are saved should obtain salvation by her means." Page 570.

36. "Our salvation is in her hands." Page 576.

37. "At the command of Mary all obey, even God." Page 155.

* * * * *

Suffice it to say that not one of the foregoing doctrines of the church of Rome is to be found in the Bible, either Catholic or Protestant.

Rome has taken upon herself to "teach for doctrines the commandments of men" (Col. 2:8); and that too in the face of the following denunciations of God against all who teach what is not according to His word:—Jer. 23:29—32. "Is not my word like

as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces? Therefore, behold I am against the prophets, saith the Lord, that steal my words every one from his neighbors. Behold, I am against the prophets, saith the Lord, that use their tongues, and say, He saith.

Behold, I am against them that prophesy false dreams, saith the Lord, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them. therefore they shall not profit this people at all, saith the Lord."

Deut. 18:20. "But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die."

Matt. 15:9. "But in vain they do worship me teaching for doctrines the commandments of men."

2 Co. 11:13-15. "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore, it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works."

Ga. 2:4. "And that because of false brethren unawares brought in, who came inprivily to spy our liberty which we have in Christ Jesus, that they might bring us into bondage. To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you."

Eph. 4:14-15. "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive: But speaking the truth in love, may grow up into Him in all things, which is the head, even Christ."

Heb. 13:9. "Be not carried about with divers and strange doctrines; for it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein."

* * * * *

Surely it must be a device of Satan that men should be persuaded to believe that the Bible is a "great mystery," (as it has been designated,) and not intended for the common mind to understand, when it was our Blessed Lord Himself who said to the multitude thronging Him and hanging upon His words: "Search the Scriptures, for in them ye think ye have eternal life." And they are they which testify of me." (John 5:39.)

And now what do these Scriptures, so highly recommended by our Lord, teach concerning the "Glories of Mary," as set forth in the foregoing thirty-seven extracts copied from the Roman Catholic book of devotion bearing this title? Absolutely nothing! As the saying goes: "It is cut out of whole cloth."

There is not a single instance in the Old or New Testament where Mary is mentioned as having any divine rights, or attributes for the remission of sins, or to obtain grace through her intercession. The Roman church stands convicted, by the teachings of

this her book of devotion in question, bearing as it does the authorization and approval of her Archbishop John, of New York, of having invented a system of religion for which she can show no authority in the word of God, but which, on the contrary, is a wide departure from sound doctrine as inculcated in that sacred word.

For proof of these assertions, read the following passages of scripture, "and be not faithless but believing."

1 Tim. 2:5—6. "For there is one God, and one Mediator between God and men, the man Christ Jesus; who gave Himself a ransom for all, to be testified in due time."

He. 7:25. "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them."

He. 4:14—16. Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities: but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

He. 9:24. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us."

1 John 2:1—2. My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."

Ac. 4:10—12. Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by Him doth this man stand here before you whole. This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved."

1 Co. 3:11. For other foundation can no man lay than that is laid, which is Jesus Christ."

See to it dear reader, that your hopes of eternal life do not rest upon "the commandments of men;" for that will prove to be only a foundation of sand, involving you in everlasting ruin when the testing time comes, as surely it will to every one of us born into this sinful world. But let me beseech you to "build upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone." Take the precious word of God as your guide, "which is able to make you wise into salvation," and which points you to the Lamb of God, "who so loved us as to give Himself for us." His message to you is: "Behold I stand at the door (of your heart), and knock; if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with me." (Rev. 3:20).

ARGENTINA • BOLIVIA • BRAZIL • CHILE • COLOMBIA

• PARAGUAY • PERU • SALVADOR • UNITED STATES • URUGUAY • VENEZUELA •

• COSTA RICA • CUBA • DOMINICAN REPUBLIC • ECUADOR • GUATEMALA • HAITI •

The PAN AMERICAN UNION

Formerly known as the International
Bureau of American Republics

*Its Organization
and Purpose
Its Building
Its History
Its Activities
Its Field*

JOHN BARRETT

Director General

FRANCISCO J. YÁNES

Assistant Director

WASHINGTON, D. C., U. S. A.

PANAMA • NICARAGUA • MEXICO • HONDURAS

ITS ORGANIZATION AND PURPOSE

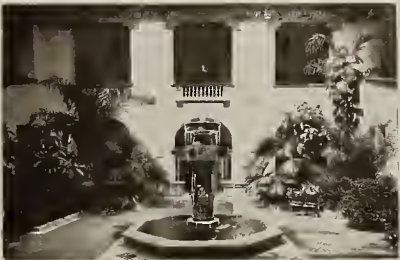
THE PAN AMERICAN UNION is the international organization and office maintained by the twenty-one American republics, as follows: Argentina, Bolivia, Brazil, Chile, Colombia, Costa Rica, Cuba, Dominican Republic, Ecuador, Guatemala, Haiti, Honduras, Mexico, Nicaragua, Panama, Paraguay, Peru, Salvador, United States, Uruguay, and Venezuela. It is devoted to the development and advancement of commerce, friendly intercourse, and good understanding among these countries. It is supported by quotas contributed by each country, based upon the population. Its affairs are administered by a Director General and Assistant Director, elected by and responsible to a Governing Board, which is composed of the Secretary of State of the United States and the diplomatic representatives in Washington of the other American governments. These two executive officers are assisted by a staff of international experts, statisticians, commercial specialists, editors, translators, compilers, librarians, clerks and stenographers. The Governing Board holds regular meetings to consider the work of the Pan American Union and to act upon the reports and recommendations of the Director General. This Board in turn selects a Supervising Committee which considers matters not requiring the attention of the entire Board. Appointments to the staff are made by the Director General and the Supervisory Committee only after rigid competitive examination of applicants. Although, being an international institution, the Pan American Union is not under the rules of the United States Civil Service, its regulations covering examinations and additions to its staff are even more strict than those of the Civil Service and usually require an accurate and fluent knowledge of Spanish or Portuguese.



TRIPLE BRONZE AND GLASS ENTRANCES



ENTRANCE VESTIBULE



PATIO OR COURTYARD WITH FOUNTAIN

DESCRIPTION OF THE BUILDING

THIS new home of the Pan American Union is located at the entrance of Potomac Park on Seventeenth Street between B and C streets in a tract of land covering 5 acres facing upon the President's Park, commonly known as the White Lot. The structure and grounds represent an investment of \$1,100,000, of which the American republics contributed \$250,000 and Mr. Andrew Carnegie \$850,000. The building is constructed largely of marble. The architects were Albert Kelsey and Paul P. Cr  t of Philadelphia, who were selected in an open competition of seventy-five of the leading architects of the United States. The builders were Norcross Brothers of Worcester, Mass. The corner-stone was laid on May 11, 1908, and the building was dedicated and occupied on April 26, 1910. The architecture represents an appropriate combination of the classical with Spanish renaissance.

The main entrance is through three monumental doors of bronze and glass, flanked on the north by a group of statuary representing North America, done by Gutzon Borglum, and on the south by one representing South America, done by Isidore Konti. On the pylon above the North American group is a panel or bas relief representing Washington's Farewell to His Generals. Its counterpart on the southern pylon is the Meeting of San Martin and Bolivar, the liberators of South America. Over the northern panel is the eagle of North America; over the southern, the condor of South America. The borders and friezes running around the building are copied from the old structures of Latin America.

Within the entrance is a lofty vestibule, ornamented by four bronzes typical of Enlightenment, Love of Country, Law, and Concord. On the left is a reception room, finished in Oregon fir; on the right

THE BUILDING—CONTINUED

is a ladies' retiring room. The vestibule opens in turn upon a typical Latin American patio or courtyard, in the center of which is a fountain designed by Gertrude Vanderbilt Whitney. The flooring, in tile, reproduces figures of the old Aztec and Incan temples. The plants and flowers are the rarest flora of tropical America. Under the cornice are the coats of arms of the American republics and the names of men prominent in their history. The glass roof above, operated by electricity, can be closed in winter for the protection of the plants, but is kept open in the summer.

In the rear of the patio is a wide corridor now used for exhibits of the Latin American countries, and back of that a large reading and reference room containing a raised map of Latin America which gives an excellent idea of the area and physical characteristics of the southern republics. On both the southern and northern sides of the building are capacious, well lighted and sanitary offices for the staff of the institution. On the north side is also a library stack room with a capacity of 200,000 volumes. The second floor, approached by two grand stairways on either side of the patio, contains a broad corridor or foyer in which are suspended the national flags of the American republics. On either side and in the adjoining corridors are the busts of the representative statesmen and heroes of the American nations. This foyer opens upon the "Hall of the Americas," a large salon 100 feet in length and 70 feet in width, intended for international conferences and other appropriate ceremonies and functions.

In the southwest corner is the room of the Governing Board, where meet the diplomatic representatives of all the American republics to consider the welfare of the Union. Its walls are ornamented with a notable bronze frieze, done



HALL OF THE AMERICAS



GALLERY OF FLAGS AND PATRIOTS



GOVERNING BOARD ROOM

THE BUILDING—CONTINUED

by Sally James Farnham, which illustrates events in Pan American history. In the northwest corner is a room of similar proportions, which can be used for committee purposes or as a dining room. Near at hand is a serving room connected with a kitchen in the basement. Along the corridor of the southern side are the offices of the Director General and the Assistant Director, and a reception room. In the northeast corner is another committee room.

In the rear of the main structure is a beautiful sunken garden with a pool forming the central picture, and the building of the "Pan American Annex" with a three arched loggia of Aztec tiling forming the background. The figure presiding over the pool is an enlargement of the famous "Sad Indian" of Aztec mythology. The tile effect in the loggia is an effort to reproduce the best work of the ancient days of Latin America. The figures recall the mythological period of the Aztecs and Incas. The interior of the building is used for storage and exhibit purposes.

Post cards showing three views of the building and this folder can be obtained from the messenger at the door. Visitors are invited to register their names in a special book provided for that purpose.

SPECIAL NOTE

While visiting the building, persons interested in the progress of the American Republics are invited to leave with the messenger at the door subscriptions for the Illustrated Monthly Bulletin of the Pan American Union, which is most interesting in its information, attractive in its appearance, instructive in its material, and suited, like a popular magazine, to the library table or business desk. The rate for one year is only two dollars.

HISTORY

THE PAN AMERICAN UNION (formerly known as the International Bureau of the American Republics) was established in the year 1890 in accordance with the resolutions passed at the First Pan American Conference, held at Washington in 1889-90, and presided over by Mr. Blaine, then United States Secretary of State. It was indorsed and continued by resolutions of the Second Conference at Mexico in 1901, the Third, at Rio de Janeiro in 1906, and the Fourth, at Buenos Aires in 1910. Its reorganization under the present administration dates practically from January, 1907, following the Third Conference, which was attended by Elihu Root, then Secretary of State. The Directors who have administered the affairs of the Union since it was first organized are as follows:

William E. Curtis (1890-93), who died in October, 1911, was executive officer of the First Pan American Conference, Chief of the Latin American Department of the Chicago Exposition and correspondent of the Chicago Record-Herald. Clinton Furbish (1893-97), Joseph P. Smith (1897-98), and Frederic Emory (1898-99), also dead, were eminent publicists. W. W. Rockhill (1899-1905) was Ambassador to Turkey, Ambassador to Russia, Minister to Greece and China, and Assistant Secretary of State. Williams C. Fox (1905-07), was Consul at Brunswick, Germany, and Minister to Ecuador.

JOHN BARRETT (1907-), the present Director General, has been United States Minister to Siam, Argentina, Panama, and Colombia. He was also Delegate of the United States to the Second Pan American Conference in Mexico; Special Commercial Commissioner in Japan, China, the Philippines and India; Commissioner General to Foreign Nations of the St. Louis World's Fair; and has been the executive officer of the Pan American Union since its reorganization in 1907.

The present Assistant Director, FRANCISCO J. YÁNES, is a Venezuelan by birth and has held responsible posts in the foreign service of that country. He represented the Union at the last Pan American Conference in Buenos Aires and has traveled widely in Latin America.



READING AND MAP ROOM



GENERAL RECEPTION ROOM



AZTEC GARDEN AND PAN AMERICAN ANNEX

ACTIVITIES

FOR commercial purposes the Union is in touch, in both North and South America, with government officials, commercial organizations, manufacturers, merchants, exporters and importers, and shipping interests, doing all it can to facilitate the building up of trade among the American nations. Along general lines it is in touch with men in public life, editors, newspaper men, college presidents, professors and students, scientists and travelers, providing them with information which will increase their interest in and their knowledge of the twenty-one American nations.

It publishes an illustrated monthly Bulletin which is in great demand in all parts of the world as a carefully edited and attractive record of the present conditions, general progress, commerce, laws, new enterprises, and particular development of each republic. It can be obtained on the payment of a small subscription fee. The Union also publishes numerous handbooks, pamphlets, special reports, and maps. Many of these are free, while others are distributed upon a cost basis. *A printed list of these can be obtained from the messenger at the entrance or upon written application.*

The Columbus Memorial Library, which has nearly 30,000 volumes, covering official records, history, travel, narrative, description, statistics, etc., relating to all the American republics, can be consulted without charge by responsible persons.

The Union is the office or agency, and also the eustodian of the archives, of the International American Conferences, held at periods approximately of five or six years. It has charge of the correspondence relating thereto, the preparation of programs, and the issuance of calls for new Conferences.

The correspondence of the Union now averages many thousands of letters a month, not only with all parts of the Western Hemisphere but with every section of the world, and is an excellent barometer of the growing interest in Pan American affairs.

POPULATION, AREA, AND COMMERCE

The total population of the 21 American republics, including the United States, maintaining the Pan American Union, approximates.....	162,000,000
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Of which there are in the United States.....	92,000,000
--	------------

And in Latin America.....	70,000,000
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Square Miles

The total area of the American republics is, approximately...	12,000,000
---	------------

Of which Latin America has....	9,000,000
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And the United States (without Alaska, etc.).....	3,000,000
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The total foreign commerce, exports and imports, of the 21 American republics, including the United States, is.....	\$7,028,000,000
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Of this Latin America has.....	2,810,000,000
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The share of the United States in Latin American trade is.....	829,000,000
--	-------------

This latter total is divided as follows:

Imports from the United States.	\$302,000,000
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Exports to the United States....	518,000,000
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The trade of the United States with Latin America ten years ago equalled approximately...	316,000,000
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This is an increase in that time of	504,000,000
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These figures demonstrate the importance of Pan American Commerce and of the work being done by the Pan American Union.

In case further information is desired concerning these facts and figures, inquiries can be made of or letters addressed to **Franklin Adams**, Chief Clerk and Editor of the Bulletin, Pan American Union, Washington, D. C.



FRONT FACADE OVERLOOKING WHITE HOUSE PARK
AND SOUTH SIDE OVERLOOKING POTOMAC PARK



REAR OR WEST FACADE LOOKING ACROSS THE
AZTEC GARDEN FROM THE ANNEX



FRONT OR EAST FACADE

Why Evangelize Romanists



Because, first of all, we are commanded by our Lord to preach the Gospel "to every creature." (Mark 16:15.)

Because Romanism does not teach them the real Gospel of Jesus Christ.

Because Romanism does not encourage them to read the Bible.

Because Romanism does not offer any assurance of salvation and peace with God for this life.

Because Romanism does not teach them to "come unto" Christ.

Because Romanism denies them "the right of private judgment," not only as to the Bible, but as to everything outside its own teaching.

Because Romanism thrusts itself and the hierarchy, and the Virgin Mary and saints between the sinner and the Savior.

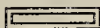
Because Romanism substitutes a religion of works for salvation by faith.

Because Romanism falsely gives the priests prerogative belonging only to God—that of forgiving sins.

Because Romanism continually takes money from them for Masses for the dead and other superstitious observances in which no real equivalent is rendered—that could be more usefully employed in the spread of the gospel.

Because Romanism does not satisfy their spiritual natures, and because they are as amenable to the influences of the gospel as any other sinners when brought face to face with it.

Because wherever the Gospel has been faithfully proclaimed in Roman Catholic lands, there have been conversions and the converts prove to be splendid Christian men and women.



"South America is cursed with a baptized paganism which has hung like a millstone round its neck for four centuries. Romanism, with its hatred and open hostility to the circulation of the Scriptures; with Mariolatry of the most debased character; with its traffic in indulgences, and its exorbitant charges for baptisms and confessions, for the marriage of the living and the burial of the dead; with the gross and general immorality of its priesthood; has reached a depth of ignorance, superstition, and filth which can find no parallel in any other Continent."

Rev. Charles Inwood, F. R. G. S.



"By the value of souls, by the shortness of time, by the greatness of the field DO SOMETHING DEFINITE FOR SOUTH-AMERICA. If we fail, will not these millions rise and ask in the Great Day why we left them unshepherded?"

The late Mrs. Karl Kumm.



This and other Leaflets may be obtained free by sending
postage to

THE BIBLE HOUSE OF LOS ANGELES,
620 Lissner Bldg., Los Angeles, California.

"There is much that is discouraging in the aspect of Brazil, even for those who hope and believe as I do that she has before her an honorable and powerful career.

There is much also that is very cheering, that leads me to believe that her life as a nation will not belie her great gifts as a country. Should her moral and intellectual endowments grow into harmony with her wonderful natural beauty and wealth the world will not have seen a fairer land."

"Every friend of Brazil must wish to see its present priesthood replaced by a more vigorous, intelligent, and laborious clergy."

LOUIS AGASSIZ, in "*A Journey to Brazil*."

A Brazilian Christian College.

The Commissioners who went in 1888 to the organization of the "Synod of Brazil," in their report to the "General Assembly of the Presbyterian Church in the United States of America" emphasize the importance of Educational institutions, and recommend to the liberal members of our churches the immediate endowment of a Christian College in Brazil similar to Robert College at Constantinople or the Syrian Protestant College at Beirut. The Report was adopted and it was further,

"Resolved, That the General Assembly invites other denominations to unite in forming a Protestant College at Sao Paulo, Brazil."

In accordance with the action of the General Assembly, the Board of Foreign Missions consented that its Missionary—now on furlough in this country—the Rev. Geo. W. Chamberlain, be permitted to raise at least \$50,000 for the equipment of such a college, including ground and buildings, also to secure for five years a pledge of the salary of at least three professors, who shall be members of the Presbyterian Church. It is agreed also, that if other churches of the Reformed faith shall desire to co-operate in the extension of this work they shall be entitled to representation on the Board of Trustees.

Such a Board was organized in November, 1889, and being convened in New York City on February 3rd, 1890, to consider the first draft of the Constitution of the proposed college, resolved to issue the following

STATEMENT.

A writer in the *New York Times*, in an article on the—

"Vastness of Brazil,"

quoting the saying of Dom Pedro II: . . .

"Were I not Emperor, I would be a school-teacher"—

adds that while it is "doubtful that the Emperor having ceased to be such will become a school-teacher, there can be no doubt that

the future of Brazil is in the hands of the school-teacher."

Another writer well acquainted with Brazilian character and with the affairs of that land, writing from Brazil prior to the Revolution, said: "New Brazil is not Roman Catholic. Shall Nineteenth Century Infidelity or Nineteenth Century Christianity rule Brazil of the Twentieth Century? This is the burning question of the hour." He speaks of "a fully equipped Academy under notoriously infidel direction" located in one of the richest coffee regions of the Empire, and adds, "the Law and Medical and Technological schools have long been hot beds of positivism and unbelief. Materialism is already intrenched in the redoubts." Hence the need of

A Christian College,

so that the vast domain now come under the beneficent form of republican government may have its public weal secured by Christian principles.

We invite the co-operation of all those, who believe in these principles, to endow an institution whose pupils shall, either as Teachers of schools, Leaders in Social Science, Factors in politics and the principles of free government, or as Ministers of God's word promote the welfare of the Peoples of the United States of Brazil.

We use the word **Peoples** advisedly in reference to the One million of Indians (so estimated),

Two millions of Africans (freedmen), and

Ten millions of mixed blood (of Portuguese descent), not only, but especially in reference to the

Untold millions which will inevitably in our own and coming generations flow to that land.

It is a phenomenal fact that in the year following the abolition of slavery (1888), 100,000 European emigrants of various nationalities were landed at the one port of Santos and added to the population of the Province of S. Paulo; a greater number in proportion to previous population (1,500,000) than ever landed in New York in a single year.

This is the first tidal wave of humanity, to be followed by many more from every quarter of the globe.

In the year just closed (1889) there were no less than 12 nationalities represented on the roll of the American School at S. Paulo. This School, which closed the year with 393 pupils, offers the basis for the projected College. It was opened in 1880 with about 10 pupils, and has steadily grown to its present proportions, the number in attendance being always limited only by the capacity of its rooms. Among the advanced scholars of this school (which embraces Kindergarten, Primary, Grammar and Normal School departments) a Freshman class awaits the arrival of the first Professor of the College. That it will draw pupils from many other sources may be confidently expected, since "the idea of a completely equipped Protestant College, organized by Americans who love Brazil, is received with enthusiasm by many influential men," in the United States of Brazil. "Let it be organized on a practical plan, with suitable endowment, and it will re-mold the nation."

S. Paulo is chosen as a site, because it affords a healthy climate, and it has been from earliest times an educational centre. It has become of late years a railway centre. It is the seat of the oldest law school on this hemisphere, the *Alma Mater* of the majority of Brazilian Statesmen.

A fully equipped Christian University,* planted at that centre, would more than anything else contribute to form the character of the mighty nationality now developing. This, in our judgment, should be done, at this crisis in Brazil's history. A beginning can be made by securing \$50,000 for lands and building, and a like sum for each Professor. A salary of \$2000 and house rent for each family will be needed, or the interest (at 5 per cent.) on \$50,000.

May we not hope that for each man found who will devote *his life* to this work that another may be found to devote of *his means* for his support?

Checks may be made payable (*for Brazilian College*) to
WILLIAM DULLES, JR., TREAS., at 53 Fifth Ave., New York.

TRUSTEES:

REV. J. ASPINWALL HODGE, D.D., Hartford, Conn.

REV. CHARLES E. KNOX, D.D., Bloomfield, N. J.

REV. GEORGE ALEXANDER, D.D., New York City.

HON. ROBERT N. WILLSON, Philadelphia, Pa.

HENRY M. HUMPHREY, New York City.

EDWIN PACKARD, Brooklyn, N. Y.

JOHN J. MCCOOK, Equitable Building, New York City.

N.B.—Further information may be had by addressing the
Rev. G. W. Chamberlain, at 53 Fifth Ave., New York.

* If this can be realized at once, the better. It should be steadily kept in view. Brazil, with an area of 3,200,000 square miles, can sustain a population of 500,000,000. The State of S. Paul alone if peopled as Belgium is would have 69,000,000, or more than the total population of the U. S. of America.

"The Province of S. Paulo is the garden of Brazil. The climate is conducive to the growing of energetic men, and the Province and people are far in advance of the rest. A fair beginning has been made in the development of the marvellous resources of the Province—or State, as it must now be termed The result of the trade of the Province of San Paulo in 1888 is not equaled by any other part of the earth's surface. The British consul at Santos, the port of San Paulo, in his report to the *Foreign Office*, says: 'Taken conjointly with the export trade, the monetary value of the over-sea traffic of the Province the past year shows a grand total of about £12,000,000; or, approximately, 30 per cent. of the value of the trade of the whole Empire of Brazil. No other country in the world, with a population of barely 1,500,000 inhabitants has ever attained a like degree of prosperity.'"

Quoted from *N. Y. Times* of December 23d, 1889, in a communication from Rio, November 30th, under heading "BRAZIL AND HER DESTINY."

RELIGIOUS LIBERTY IN BRAZIL.

Article 1. Federal and State authorities are prohibited from making laws or regulations, or performing administrative acts for the establishment or prohibition of any religion, and from making distinctions on account of religious and philosophical beliefs and opinions between inhabitants of this country, or in the services whose cost is defrayed by the Public Treasury.

Art. 2. All religious denominations have equally the right to liberty of worship and that of governing themselves in accordance with their respective creeds without being disturbed in the private acts pertaining to the exercise of this right.

Art. 3. The liberty hereby instituted embraces not only individuals in their individual acts, but also churches, associations and institutes in which they are united, to all of which belongs the right to organize and maintain their corporate existence, without interference of the Government, in conformity with the respective creeds and discipline.

Art. 4. Patronage with all of its institutions and prerogatives is hereby abolished.

Art. 5. The legal capacity of churches and religious denominations to acquire and hold property is hereby recognized within the limits of the laws relating to mortmain, and they shall be maintained in the possession of their present property, including their places of worship.

(Extract of Decree of 7th January, 1890.)

DR. JOSÉ CARLOS RODRIGUES

[1844-1923]

A BRIEF SKETCH OF HIS LIFE

BY
HUGH C. TUCKER



AMERICAN BIBLE SOCIETY
NEW YORK

The Bible in the Portuguese language was practically unknown in Brazil up to the date of the Declaration of Independence from the Crown of Portugal in 1822.

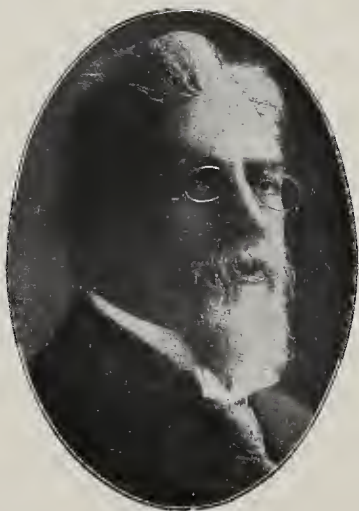
Previous to the year 1836, the American and the British and Foreign Bible Societies consigned copies of the Scriptures to foreign merchants residing on the coast of Brazil, and these were judiciously distributed.

Methodist missionaries from 1836 to 1842 carried on work of the distribution of Scriptures supplied by the American Bible Society, and then retired to the Argentine Republic.

Small consignments of Scriptures for distribution continued to be made to merchants until the arrival of Protestant missionaries of different churches from Scotland and the United States in 1855, 1859, and 1869.

The British and Foreign Bible Society established its Brazil Agency in 1856. The American Bible Society established its regular Agency in the year 1876, and has caused to be circulated in Brazil at least 1,500,000 copies of the Word of God. The British and Foreign Bible Society has circulated a somewhat larger number; and the National Bible Society of Scotland and others, together with private enterprises and efforts, have in various ways during these years furnished gospel workers and readers in Brazil about 300,000 copies. We have then a total of not less than 3,500,000 of the Scriptures put into the hands of the Brazilian people up to the close of the year 1924.





DR. J. C. RODRIGUES

DR. JOSÉ CARLOS RODRIGUES

[1844-1923]

A BRIEF SKETCH

OF

HIS LIFE

BY

HUGH C. TUCKER

AMERICAN BIBLE SOCIETY

NEW YORK



Dr. José Carlos Rodrigues

ONE of Brazil's most distinguished citizens was buried in Highgate Cemetery, London, England, July 21, 1923, at the age of seventy-nine. He was born and reared in the hill country of Cantagallo, a short distance over the coast range from the city of Rio de Janeiro. His parents were industrious and devoted, and gave their son the advantages of such primary and preparatory education as were available in Brazil more than three-quarters of a century ago; and gave him also the opportunity of taking a course at the law school in the city of São Paulo. The early home training and educational influences, for which he was always grateful, made their definite contributions to the training of his mind and the development of his character. He was a student and became distinguished as a scholar, editor, and writer; enjoyed the reputation of being a capable and successful business man; was a wise counselor and trusted agent of statesmen and the Brazilian Government in large financial transactions with foreign banks. He was patriotic, philanthropic, and devoted to the promotion of friendship and international good will among men. He at one time made an exhaustive study of the De Lesseps scheme and the various and complicated conditions relating to the enterprise of cutting the Panama Canal, and wrote an illuminating and instructive work on the subject. When Mr. Roosevelt was being entertained at his home in Rio de Janeiro, he remarked to Dr. Rodrigues that this book had led him to take the steps he did to build the Panama Canal. He was my friend for a quarter of a century.

How I Came to Know Him

In the year 1877, the American Bible Society invited me to take charge of their Agency for Brazil, and Bishop John C. Granbery, then in charge of the Methodist Mission in the Empire, confirmed the appointment. Early in the period of the work, Protestant missionaries and Brazilian scholars were calling attention to the need of a revision or new translation of the Bible in Portuguese. The demand became a subject of correspondence with the head office at New York. It was suggested that an interview be arranged with Dr. José Carlos Rodrigues, who was known to be interested in the subject. He had been at Princeton University, and had engaged in newspaper work at New York for a period of fifteen years, 1867-1882. While residing in that city, he established and edited in Portuguese a weekly paper, *O Novo Mundo*, The New World, which had a large circulation throughout Brazil. He became well and favorably known in newspaper circles at New York and throughout the eastern section of our country. The Secretaries of the American Bible Society had made his acquaintance and learned of his interest in the Bible, and of his desire for a more adequate version in his native tongue. His interest, indeed, had reached the point of an attempt to revise or translate the New Testament. Before completing the work, he accepted an engagement with a Brazilian gentleman to secure a large foreign loan for railroad construction in Brazil, and went to London, where he spent most of the time during a period of eight years. Upon leaving New York, he handed over to the Bible Society his manuscript of the translation or revision that he had accomplished. When he reached Rio de Janeiro, after completing his mission at London, I was requested by the Rev. E. W. Gilman, D.D., one of the Secretaries of the Bible

Society, to ascertain if Dr. Rodrigues would be interested to engage further in the work of Bible revision in the Portuguese language. The fulfillment of this request was the occasion of my first acquaintance with him of whom I write. The reception accorded me was cordial and courteous; and I observed that the object of my interview met with an expression of sympathetic interest. Our conversation lasted for only about twenty minutes, but I was impressed with his intelligent appreciation of the object of my mission, and came away wondering if I would ever have the opportunity of knowing more intimately the cultivated, courteous Brazilian gentleman who had received me so kindly and talked so enthusiastically about the Bible in the Portuguese language.

Dr. Rodrigues, the year following the overthrow of the monarchy and the proclamation of the republic,—1889,—organized a company with Brazilian capital and bought the Rio daily paper, *O Jornal do Commercio*. He assured me, at the time of our interview, that he did not regard himself in anywise capable to serve on a committee to revise or translate the Bible; and, besides, he was just assuming the editorship and direction of a daily paper, which, he hoped, might play an important part in establishing and guiding the young republic; consequently, he could not find time to engage in the work I had proposed.

The subject of Bible translation was left somewhat in abeyance for several years; but I sought other means of cultivating a closer acquaintance with the scholarly gentleman who had made such a profound and favorable impression on the occasion of our first interview. The liberal policy adopted in his paper made it possible to request the publication of notices concerning our Bible work, Protestant missionary enterprise in Brazil, and mission schools being estab-

lished by the Methodist and other boards. I soon felt free to ask his advice and aid in many matters of importance to the work. He was always a wise and helpful counselor. As our acquaintance grew into an intimate friendship, I was impressed with his intelligent interest in our work of Bible distribution, and learned that he was a real student of the greatest of all books. I desired to know how he first became interested in the Bible.

How He Found the Bible

He told me the story more or less as follows:

He was a student at the law school in the city of São Paulo, and on one occasion when returning on mule back from a visit to his home, he turned aside to spend a few days with friends living on a farm some distance from the main road. There for the first time he saw and read a Bible that he found in the house. It had reached there, presumably, through the Methodist missionary, the Rev. Daniel P. Kidder, during the period of his missionary and Bible distribution labors in the short period of his work in Brazil—1837-1842. No one in the family seemed to have given any special attention to the book; but Dr. Rodrigues was deeply impressed and interested from the first. Later he returned to that distant farm house, ostensibly to visit his friends, but in reality to read and learn more of the wonderful book he had accidentally found.

In the year 1855, the Rev. J. C. Fletcher traveled about three thousand miles through Brazil, making observations and gathering information for additions to "Sketches," by Dr. Kidder, first published about the time of the birth of my friend, Dr. Rodrigues. In the year 1879, revising this work, he says: "The thanks of the authors are especially due for aid and corrections in preparing this edition, and for many

other favors, to Dr. J. C. Rodrigues, a Brazilian gentleman of great worth, who resides in New York, and who is the editor and proprietor of two most important and earnest papers in Portuguese, the *Novo Mundo* and the *Revista Industrial*. These are, perhaps, the most ably edited Brazilian periodicals, judging from the American and English standpoint. The editor is a graduate of the law school at São Paulo. He came to the United States in 1867, and has here seriously studied the advantages and disadvantages of his native land. He is thoroughly patriotic, but impartial. 'Faithful are the wounds of a friend,' is his motto."

Dr. Kidder wrote as follows of his first journey through the Province of São Paulo, in 1839: "Although two hundred years had elapsed since the discovery and first settlement of the Province of São Paulo, it is not known that a Protestant minister of the gospel had ever visited it before. Although colonized with the ostensible purpose of converting the natives, and subsequently inhabited by scores of monks and priests, there is no probability that a person had ever before entered its domains, carrying copies of the Word of Life in the vernacular tongue, with the express intent of putting them in the hands of the people."

In writing of a visit to the home of a priest in an interior town, he says: "After reading the letter which I brought, he entered the room and bade me a cordial welcome. He had arrived in company with the ex-Regent Feijó, with whom I had previously enjoyed an interview at the city of São Paulo, and from whom he had received notices of me, as inquiring into the religious state of the country. My way was thus made easy to introduce the special topic of my mission. On showing me his library—a very respectable collection of books—he distinguished, as his favorite work, Calmet's Bible, in French, in

twenty-six volumes. He had no Bible or Testament in Portuguese. I told him I had heard that an edition was about to be published at Rio, with notes and comments, under the patronage and sanction of the Archbishop. This project had been set on foot in order to counteract the circulation of the editions of the Bible Societies, but was never carried into effect. He knew nothing of it. He had heard, however, that Bibles in the vulgar tongue had been sent to Rio de Janeiro, as to other parts of the world, which could be procured gratis, or for a trifling consideration. Judge of the happy surprise with which I heard from his lips that some of these Bibles had already appeared in this neighborhood, three hundred miles distant from our depository at Rio. His first remark was, that he did not know how much good would come from their perusal, on account of the bad example of their bishops and priests. I informed him frankly that I was one of the persons engaged in distributing these Bibles, and endeavored to explain the motives of our enterprise, which he seemed to appreciate. I asked him what report I should give to the religious world respecting Brazil: 'Say that we are in darkness, behind the age, and almost abandoned.' 'But that you wish for light?' 'That we wish for nothing. We are hoping in God, the Father of lights.' On my asking how the ex-Regent and others like him would regard the circulation of the Scriptures among the people, he said they would rejoice in it, and that the propriety of the enterprise would scarcely admit of discussion. 'Then,' said I, 'when we are engaged in this work, we can have the satisfaction to know that we are doing what the better part of your own clergy approve.' 'Certainly,' he replied; "you are doing what we ought to be doing ourselves.'"

Dr. Kidder's efforts to introduce the Bible into Brazil met with such a cordial reception, that he was

led to present to the Provincial Assembly of the Province of São Paulo a proposition "to guarantee, on the part of the said American Bible Society, the free donation of copies of the New Testament, translated into Portuguese by the Padre Antonio Pereira de Figueiredo, in sufficient number to furnish every primary school in the province with a library of one dozen--on the simple condition that said copies shall be received as delivered at the Alfandega (custom-house) of Rio de Janeiro, and caused to be distributed among, preserved in, and used by, the said several schools, as books of general reading and instruction for the pupils of the same.

"With the most sincere desires for the moral and civil prosperity of the Imperial Province of São Paulo, the above proposition is humbly and respectfully submitted.

"D. P. KIDDER."

City of São Paulo, February 15, 1839.

The next day he received the following official communication:

"I inform you that the Legislative Assembly has received with especial satisfaction your offer of copies of the New Testament, translated by the Padre Antonio Pereira de Figueiredo, and that the Legislature will enter into a consideration of the subject, the result of which will be communicated to you.

"God preserve you!

"MIGUEL EUFRAZIO DE AZEVEDO MARQUEZ,

"Secretary."

He formed the acquaintance of a professor in the law school which Dr. Rodrigues afterwards attended, and writes: "He gave as emphatic an account as I have heard from any one, of the unhappy abandonment of all vital godliness and of the unworthiness of many of the clergy. He approved of the enterprise of the Bible Societies, and cheerfully con-

sented to promote it within the circle of his influence, by distributing Bibles and tracts, and reporting their utility."

Owing to agitations and intrigues that arose, the proposed measure was never approved by the Legislative Assembly.

Mr. Fletcher wrote, in 1855:

"I visited São Paulo for the first time sixteen years after the events narrated above, and I found the same willingness manifested by all ranks of society to the reception of the Word which my companion in authorship experienced among the Paulistas, and I was thus enabled to diffuse very many copies of Holy Writ. From time to time, in this pleasant portion of Brazil, I found much to encourage my labors among the humble and ignorant, as well as among the more elevated and intelligent. It was not less pleasing, occasionally, to trace the workings of the seeds of truth sown so many years before by Dr. Kidder. I found that an eminent Brazilian had been won, by the perusal of *A Santa Biblia*, to 'wisdom's ways,' and to become the earnest advocate of its circulation. Far in the interior of this province I met with two gentlemen, who did not profess to be Christians, but who, as philanthropists, took a deep interest in the Bible cause. One of them told me that a few days before, a Brazilian came to him with a Portuguese Bible, saying that he was 'so rejoiced to have the Bible in his own vernacular.' My informant thinks this 'Biblia' must have come either from my predecessor or from the Bibles left at the house of an American merchant in Rio de Janeiro. I was also informed by an English watchmaker at Campinas, that he had met with a Brazilian who had in his possession a Portuguese Bible, and that he took great pleasure in carrying it with him to the Roman Catholic church each Sunday."

These citations serve to indicate a certain atmosphere and conditions existing in the city of São Paulo and throughout the country, at the time Dr. Rodrigues was a student there; and to explain also how the Bible he first found had reached that farm. There are likewise many other incidents of fruit-gathering from that early seedsowing.

The unfortunate circumstances attending the failure of a large business firm of Rio de Janeiro, which retained Dr. Rodrigues as a lawyer soon after his graduation, gave occasion for his being sent to New York. Shortly after his arrival there, it became necessary for him to seek means of support; he was without resources and dependent upon his own efforts. During the early days of his stay, he had occasion, at Princeton University and in the city of New York, to learn more about the Book. However, in the struggle for support he did not find the time and opportunities for Bible study that later in life he wished he might have enjoyed. He remarked one day, when we were talking about preachers and sermons, that a sermon by a Baptist preacher in Philadelphia had made the most profound and lasting impression upon his mind and heart of any he remembered to have heard. A friend had invited him to hear a man who was considered one of the most eloquent preachers of the day. They went on a Sunday morning to the church, and were greatly disappointed to hear one of the deacons announce that the gifted preacher had suddenly fallen ill; but that a visiting country preacher, who happened to be spending the day in the city, had kindly consented to conduct the service. Dr. Rodrigues described the preacher as a man with but limited education and culture, but of great spiritual fervor and power. The sermon touched his heart and stirred his soul to greater interest in the reading and study of the Bible.

How the Bible Found Him

The interest awakened in São Paulo by the early efforts of Daniel P. Kidder to circulate a few copies of the Scriptures supplied by the American Bible Society did not entirely subside when, in 1842, the missionary buried his wife at Rio de Janeiro, and was compelled to return to the States with an infant child, and to give up the work. Twenty years later, a young Brazilian going to São Paulo to study law, heard something of the man and of the few copies of the Book he had left behind. This seems to have awakened at least curiosity and some desire to see and read a copy of the Book. The copy that had been carried far from the roadside into a farmhouse was waiting to find the young man; but little did he think they would meet when he turned aside to visit friends and spend the night. The Book seized its opportunity that night, in the quietude and stillness of that home among the hills, with only a dim light for reading, attracted attention, and stirred the heart of the young traveler just starting on life's journey. He went on to finish his school course; but all the time the Book was appealing to him so strongly that he sought occasion again to turn aside and hear its voice speaking to his heart.

He became later a diligent reader of this Book when he was able to buy a copy as his own personal property. He read it first somewhat as history. He was interested in the religion of his fathers and his fellow countrymen as taught by the Roman Catholic Church, which at that time was the state church of the Empire. The Book spoke to him of names he had heard before—God the Creator, Jesus, the Son of God, etc.—and seemed to tell things about them he had not before heard; these were truths he wished to know. As the Book led him into an experience of its truth, he became a habitual and devout daily reader of its holy lessons.

Two incidents will serve to indicate that to him the Bible was a book of devotion and of spiritual guidance. When Dr. Rodrigues had achieved success with the great daily paper at Rio, *O Jornal do Commercio*, and was prospering financially, he told me one afternoon, as we walked and talked together in a quiet place at sunset, of his desire to invest a considerable sum of money in some form of an institution for the children or young people of his country. I mentioned the need of a girls' school, since female education was much neglected and the opportunities far less for them than for boys. Later he became interested in the need for a child's clinic, especially for the poor, and decided to found and partly endow one in the capital city of the country. It seemed to him that it would be wise to place the general direction of this institution under the control of a large public hospital, owned and governed by one of the brotherhoods of the Roman Catholic Church. When his thought in this matter became known, certain elements suggested his name for a place on the governing board of the hospital. To this there was serious objection and outspoken opposition. Some of the daily papers denounced him as a Protestant, and his paper as an organ of the Methodist Church. There was a stir in the city, and a lively discussion arose. The desire to obtain the control of his money prevailed, and he was elected to membership on the board.

The morning following his election, he met with the other members around the table, to reorganize the board and to plan the work for the new year. While waiting for one or two gentlemen who were behind time, a very devout Roman Catholic among the number who had favored his election said to him, "Now, Doctor, that it is all passed, please tell me, are you really a Protestant?" He replied, "I hope I am a Christian." "Yes, but you evade the

issue. I wish to know if you are indeed a Protestant?" He gave the same answer again. His friend said, "But, if you have no objection, I would be glad to know the real truth in the case. I assure you it will make no difference with me whatever in our relationship and work on the board for this hospital." Dr. Rodrigues then said to him, "I will ask you and others here one question. It is my custom daily to read some portion of God's Word and pray for guidance and blessings before I leave my room in the morning. You know I am a busy man, with great responsibilities and heavy work in the editorship of my daily paper. In order to be in my office on time, we have marked this meeting earlier than the board usually meets; and to be here on time required that I leave my home earlier than usual. But, that I might not deny myself my accustomed devotional hour with my Bible and prayer, it became necessary for me to be up that much earlier, that I might have time to read and meditate on a passage of God's Word; and not only pray as usual for daily guidance and blessing, but to ask for special wisdom and help for the new duties and responsibilities that I now assume with you, gentlemen, in the administration of this great hospital. This is what I did. Now, let me ask you, gentlemen, who also profess to be Christians, what did you do this morning before coming here as a preparation for the work and an effort to obtain divine favor and blessing?" Needless to say this question was never answered, and the group turned their attention to the special work for which they were assembled.

Yes, the Book, indeed, found him and made of him a devout daily student of its blessed truths. I heard this story from him as we sat one evening in his study, talking of God's wonderful revelation to man and of the devotional reading of the Bible.

When he was preparing his monumental work on

the Old Testament, of which I shall say a word later, it became necessary for him to go to New York to supply himself with the best books to be obtained on the subject, and incidentally to look after a few other matters. He decided to have a grandniece, a bright young girl of about fourteen years, accompany him. He was very busy during their short stay in New York, and would mark the hour to start out from their hotel each morning. To be sure she was on time, the niece would call at his door before the hour indicated, and a number of times she heard the reply: "I have not yet finished my reading and devotions." The young girl related to me the story herself. From others and from him I have heard similar testimony as to his use of the Bible as a book of devotion.

I was in his library after the news of his death was received at Rio, and, in looking over some of his books, I noticed a badly worn copy of the Portuguese Bible. The leaves were marked with blue, red, and black pencils, and there were indications that its pages had been handled and read many times. I called the attention of the attendant who was with me to this book. He has been employed in Dr. Rodrigues' home for seventeen years. He remarked, "Yes, he always slept with that Bible under his pillow, from the time I was first employed by him when he lived in Baependy Street." He read it the last thing at night and the first thing in the morning.

As I looked further through the library, I found there an English Bible with Mr. William Jennings Bryan's name in it, and on the opposite side of the leaf was his presentation to Dr. Rodrigues at the time he was a guest in the latter's home in Rio, in the year 1910. This volume also showed signs of having been used freely.

His editorials and articles written for the *Jornal do Commercio*, during the quarter of a century that

he was its editor, not only gave evidence of a large acquaintance with the Bible, but revealed the fact that he believed in its teachings and loved its truths. He would have its doctrines and precepts applied to individual and public life; he believed obedience to its teachings was the solution of life's problems. He strongly advocated the right and duty of every individual to read and appropriate to his deepest needs the Word of God.

Translation and Circulation

One can readily understand why he showed a deep interest in an adequate translation of the Book into the language of his people, and its widest possible circulation throughout the entire country.

The American and the British and Foreign Bible Societies, in the year 1901, authorized the selection of a committee of seven, three foreign missionaries and four native scholars, to undertake the work of a new translation of the Bible, so long desired in the Portuguese language. The work as it proceeded found in Dr. Rodrigues a warm and helpful friend, though he never became an active member of the committee. It was necessary to have the manuscript of the first books translated printed, in order that they might be widely circulated for study, criticism, and suggestions. He went with me personally to the foreman of the printing office of his great daily paper, and gave instructions for the work to be done at the minimum cost, with no profit whatever to the establishment. The first issue of the entire New Testament, a book at a time, was printed in this way; and likewise he favored us with the Old Testament.

Dr. Rodrigues was one of the first to express his appreciation of the work and to encourage the committee to continue. In his work on the Old Testa-

ment he speaks highly of this translation as being faithful to the originals according to the best authorities, as he has had occasion to verify with the greatest care; and adds further that because of its excellencies, it is the Portuguese version that should be accepted as the most faithful, and, for this reason, indispensable to those who study the Bible. He not only wrote at times to express his appreciation of the translation, but on different occasions called at the office of the American Bible Society Agency to talk of the work, and to assure us of his interest in its wide circulation among his people.

He believed heartily in the work of the Bible Societies in distributing the Scriptures among the people, and gave me as a Bible Agent much encouragement and much helpful advice. I found in him many times a sympathetic and interested listener to reports I brought of long and perilous journeys made through the great interior of Brazil in the extension of Scripture distribution.

It was his custom for a number of years on occasions like Christmas, Good Friday, and Easter Sunday, to write and publish in his paper extensive studies on the life and teachings of Christ. The preachers and people read with great interest and profit what he wrote; at one time he collected and published a number of these articles in a small volume that had a wide circulation.

His interest in the Bible and the propagation of its truths among his people led him to adopt a liberal policy with his paper, *O Jornal do Commercio*, in writing editorials and publishing communications on noncontroversial topics. At one time he published a series of articles he had encouraged me to prepare on such topics as "the Bible and National Ideals," "the Bible and Public Education," "the Bible and Morals," "the Bible and Literature." He also translated and published in his paper, from time to time

—articles of great value on Biblical topics and various religious subjects.

We were talking one time about the Protestant missionary work in Brazil. He expressed his desire to see the unadulterated truth of pure Christianity disseminated throughout the country, and diligently taught to the people. I asked him what he considered the most efficient agencies for instructing the people in the knowledge of the Bible. He dropped his head and thought for a moment; then replied with deep earnestness, "The press and the ministry; establish a great religious paper, and educate and train a native ministry." Later in the conversation he expressed his conviction that the wider circulation of the Bible among the people was fundamental in building up a religious literature, and in training and equipping a native ministry.

A Great Work on the Old Testament

His interest in the Bible, its adequate translation into the Portuguese language, and its widest possible circulation among the people; his desire for a Biblical literature in Portuguese and for material to stimulate and help native students of the Word of God, led him to take a remarkable step. After twenty-five years of eminently successful editorial work and business management of one of the great daily papers of the day, he resigned his position, turned over his work to others whom he had trained, and devoted his time and talents for five years to the preparation of a really great work in Portuguese, entitled "Historical and Critical Studies on the Old Testament." He spent considerable sums of money in purchasing books on the subject in English, German, and French. He supplied himself with a number of books while in London on business for the Brazilian Government, and made a voyage to

New York for the express purpose of obtaining further supplies of the best available assistance. It was a great pleasure to visit with him during the months and years that he was engaged in this work; we had many interesting and helpful conversations together.

When his manuscript was finally ready, not being able to have the printing done in Brazil as he desired it should be, he decided to go to London and there obtain permission to use some of the most perfect maps that exist of Palestine and Oriental countries, and also valuable photographic reprints of ancient manuscripts and archeological discoveries. A few days before he embarked for England, he called at my home and handed me a copy of his manuscript, saying he wished me to be the custodian of the same; one could never know in this world of uncertainties what might happen: he might never reach England, or the copy he was taking with him might be lost or destroyed; and if he should not live to have it printed, I might make such use of the copy he was leaving with me as I should consider proper.

In the course of a few months he returned to Rio, having had his work printed and bound by T. & A. Constable, of Edinburgh, in two large octavo volumes of 1360 pages. He brought with him a half dozen copies, and had the rest of the edition of two thousand follow later. He called immediately at my home to make me a present of the first copies. The following is his autograph letter of presentation:

June, 1921.

No. 280, Larengeiras,
Rio de Janeiro.

"REV. H. C. TUCKER,
155 Paysandu.

"My dear Mr. Tucker:

"I owe to you that the first copy of this book should be yours, both for the encouragement you

constantly gave me in its preparation and for the deep respect in which I hold your modest but not the less efficient apostolic work in my country for already a quarter of a century. I hope you will not be disappointed at the feeble production of my pursuits. I will be satisfied if it would only be useful to some few ones. It is nothing in contrast with the subject's grandeur. *Finita verba sed infinita res.*

"Most sincerely yours,

"J. C. RODRIGUES."

This work was prepared and published at great cost of money, time, and toil; the author never thought of any monetary remuneration; on the contrary, he knew he was making a large contribution to a great cause. In his preface he says, using editorial style, "Thus we content ourselves with having consecrated our resources to the work of gathering together this enormous and rich material, and bringing it to the level of the generality of readers; and we shall be well repaid, if we can inspire in some of them the desire to continue the study of such an important subject. He says also: "Religious truth is not simply a work of the intellect, but is of the Spirit. The writings of the Old Testament are of the Spirit, and only He can give them life and can interpret them; and it is only with the heart that we obtain this; without Him the writings of the Old Testament will be, as said Isaiah, 'a book that is sealed,' to which we look with our minds asleep and our eyes closed. For us the Old Testament is always a religious book that leads us to Jesus Christ, after the fashion, in the language of St. Paul, of the ancient tutor that prepares the pupil for the Master."

Dr. Rodrigues has, in these two large volumes, made a monumental contribution to Biblical literature in the Portuguese language; there is no other work like it; it is of inestimable value to all who

wish to know how we obtained our Bible or the story of the Bible in the making.

He once said to me that the Bible had been to the Brazilians an unknown book until the Bible Societies began to send copies into the country, about three-quarters of a century ago. As the educated people begin to read it, and the Roman Catholic priests denounce it as a false Bible, many wish to know what about its origin, history, meaning, and purpose, and how it has come to them in their own tongue. His object in writing was to help answer these enquiries, and to interest and aid men in studying the Book.

Many of his observations are striking, and his conclusions illuminating. I translate again from his preface: "Our principal object in this work is to show that the advent of Jesus Christ is the legitimate outcome or end of the Old Testament, the historic conclusion of the divine activity in the life of Israel here archived. The purpose, then, of this work, the study of the Old Testament as preceding the Christian Revelation, is really to present its contents historically, following the thread of progressive divine revelation, given little by little as it actually was. For us today such a study increases instead of diminishing the reverence that the sacred documents inspire. The Old Testament is always for us, and now more than ever, the niche of the revelation of God in the history of the people of Israel, preparatory to the coming of Christ; the revelation which, in order to make it more concrete and complete, he caused to be made in the history of a certain people whom he chose to set apart for this purpose."

Again he writes: "Without the Bible, religion would become only a manifestation of individual sentiment, subject to its many impulses. Jesus Christ is a real living head that governs the great congregation of believers with multiplied manifestations of his power. But he gave us the Bible, in

this archive of the process of revelation, the only original pattern by which we can determine the true Spirit, whether it be of God, or whether it be of men, however much respect they may deserve. Neither in the Old nor in the New Testament does God speak to a sacerdotal class, giving to them any right whatever to hinder the people from hearing him; but if in the first he left his oracles that we may today have the proof of his faithfulness in fulfilling his promise to Abraham and to the people that should descend from him, in the New Testament he himself speaks through Jesus Christ to all sinners of all races and nations, and upon all he sends abundantly the Holy Spirit, and does all this directly, without needing the least intercession of any church or of any priest whatever. The Bible, all of it, was written by men of the people and for the people, and not alone for the wise, the priests, and those who govern. It is the Book of the people, with the same truth for all classes. It is necessary that it should penetrate the activities of our life. Jesus Christ dwelt here upon the earth with us, in this tabernacle of flesh, and spoke to all classes of men; and he still speaks today through his words providentially written, gathered together and preserved in the New Testament that we may always hear them. After all these centuries, they come to us warm from the heart where they echoed not as those from the scribes and Pharisees, of all times, but as from one 'who has authority.' No one in this world has authority to speak to our hearts as the Lord Jesus Christ, and he speaks through his words of the New Testament. There is no preaching or exhortations of his disciples, however sincere and wise they may be, that can compare with the Word of the Lord."

In pursuit of his investigations and studies to prepare this great work he made a remarkable collection of books on various phases of Old Testament—

Introduction, History, and Criticism. No such extensive collection exists in Brazil; it would form a splendid nucleus for a library to perpetuate his memory and to serve the cause of evangelical Christianity.

The American Ambassador, Hon. Edwin V. Morgan, had this valuable collection of books purchased at the sale of Dr. Rodrigues' estate, and presented them to a committee of trustees, who will see that they are made available for the use of those interested in Bible studies. The deed of gift is as follows:

"GENTLEMEN: Having learned that, acting together, you represent interdenominational organizations of permanent character, combining American, British, and Brazilian elements, desiring to organize a library for the use of pastors and Biblical scholars, open to all Protestant clergymen in Brazil; learning, furthermore, that there has been graciously placed at your disposal an appropriate space for the said library at Rua Primeiro de Março, no. 6, second floor, it gives me pleasure to offer you a collection of books relating to religious subjects, which formed a portion of the library of the late Dr. José Carlos Rodrigues.

"If agreeable to you, I venture to express the wish that this collection should bear the name of our eminent friend, and should be preserved in memory of his interest in Biblical study and of the great work upon the Bible which he completed shortly before his lamented death.

"I have the honor to be, Gentlemen,

"Your very obedient,

"EDWIN MORGAN."

The collection is now installed in the building occupied by the Brazil Agency and other organizations above mentioned.

The Agency Secretary of the American Bible Society and his colleagues in these offices constitute the board of trustees. They will endeavor to develop and make the library increasingly useful. It will perpetuate the great ideal and purpose Dr. Rodrigues and the founder of the library, Mr. Morgan, had in view: to help men know what it is possible to know and experience about the Book of books, and to communicate that knowledge to others.

As he was completing these two volumes, he became deeply interested in the period of history between the close of the Old Testament canon and the opening of the New, and began gathering material for a small volume on the subject. While his two-volume work was being printed, he had occasion in London to meet Dr. R. H. Charles, canon of Westminster, perhaps the greatest living scholar on the religious development between the Old and the New Testaments. Dr. Charles invited him to tea one afternoon. After his return to Rio, he gave me a full and most illuminating account of the visit and conversation, which he regarded as the most interesting and helpful interview he had ever enjoyed.

Dr. Rodrigues had made considerable preliminary studies and preparation for a volume on the Life of Christ and the New Testament. There are a number of valuable books in his library on the subject.

The Bible an Evangelical Agency

He had great faith in the reading of the written Word of God as a means of awakening, enlightening, and leading men to Christ the Saviour. He often dropped in at our Bible store and bought supplies of Gospels and New Testaments for distribution on steamers and elsewhere when making voyages across the ocean. He once related to me with great interest an incident from his own home. He had just re-

turned from a mission to London, where he negotiated a large loan and carried through a great financial operation for the Brazilian Government, and in unpacking his valises he found left over two or three copies of one of the Gospels in Portuguese; these he laid on the table in his library. In the morning the colored servant went as usual to sweep and dust the room; his attention was attracted by these little books; he picked up one and began to read. Presently, as Dr. Rodrigues entered the library, he laid it down and continued with his morning work, which had been delayed by his lingering to read the new and interesting stories he had found. When asked if he would like to have one to take along with him, he replied in the affirmative. Dr. Rodrigues noted in a short time a change in his manner of life about the house and his work, and asked if he were reading the little book. He learned that the servant was indeed deeply interested in it and gave evidence of a desire to know more about its meaning and more about Jesus of whom it had so much to say. He advised him to go to a Methodist church about a block away, where an American missionary was preaching. The boy began to attend the services regularly, was converted, joined the church, and became a consistent Christian man. Dr. Rodrigues found a place for him in the printing office of his daily paper, where he could learn a useful trade and gain more money. He became a capable and trusted workman, married, made his home in a suburb of the city, and lived happily in the knowledge of the Saviour revealed in the little book he had accidentally picked up in the library of his employer.

Dr. Rodrigues said to me, as we sat alone one evening in his home, that incidents like that of this servant, many others of which he had known, and that of his own experience in early life, had led him

to believe strongly in the wide distribution of the Bible and separate portions of the Word of God among the people everywhere; that Christian men and women should diligently sow beside all waters, being assured that the Word shall not return void, but shall prosper in the thing whereto it is sent.

The Influence of the Bible upon His Life

Dr. Rodrigues' study and investigations concerning ancient documents and manuscripts of the Bible was in some wise associated with his efforts in making the most valuable and extensive collection of rare documents and works on the history of Brazil now in existence. Each line of inquiry and study seems to have stimulated the other; each reacted upon the other in his thinking. This wonderful Brazilian historical and biographical collection was made through a long period of years at a great expenditure of time, patient and persistent effort, and money. The author prepared and published an extensive annotated catalogue of this collection. In the preface he speaks in a modest way of having given to these studies only the hours that he could spare from the many ordinary labors of a busy life.

This catalogue is a large octavo volume of six hundred and eighty pages; the titles are in large type, but the comments and explanations are in very small type; so the volume represents a vast amount of research and contains a store of valuable information nowhere else to be found. A hundred copies only were printed; he made me a present of one copy, which I greatly prize and find exceedingly interesting and helpful.

He finally sold this remarkable collection for one hundred and fifty contos of reis, Brazilian currency, or about fifty or sixty thousand dollars at that time, to a wealthy Brazilian, who made a present of it to

the great National Library at Rio. He invested the money in a polyclinic for children.

He was a man of incessant toil, and possessed a remarkable capacity for intellectual pursuits. He was deeply convinced that the study of the Bible had greatly stimulated and influenced his intellectual life and added much to his culture of mind and heart.

Early in his reading and study of the Bible, Dr. Rodrigues had been deeply impressed with recorded incidents of Jesus' love for children. The story of bringing unto him little children that he might touch them greatly moved his heart. He had often read and thought of those wonderful words, "Suffer the little children to come unto me; forbid them not: for to such belongeth the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein. And he took them in his arms, and blessed them, laying his hands upon them."

As he went about the streets of the city of Rio de Janeiro, busy with the responsibilities and work of his great daily paper, he had observed the lack of interest in, and provision for, the welfare of little children. The frequent reports of heavy infant mortality in the city were occasions for editorial comments. After spending some time on the board of directors of the hospital, in council with friends, a plan was worked out for establishing and directing a polyclinic for children. Dr. Rodrigues invested a large sum of money in a suitable building and equipment for the purpose, and later added such other amounts to the fund as he was able. The institution is ministering relief and nourishment annually to thousands of sick and undernourished children. As I write these lines, the statistical report of the movement for the past month in that institution is before me, showing that five thousand eight hundred and ninety-nine free medical consultations were given for

children during the month, seven thousand two hundred and seventy-one prescriptions were filled, four thousand two hundred and thirty-four litres of milk distributed, thirty visits made to homes, and various other services rendered to sick children.

Dr. Rodrigues, as has already been noted, became widely known and recognized among his own people as a Bible student and a man of pronounced views and observance of the teachings of Protestant Christianity. In the year 1899, a committee was organized to prepare an extensive historical centenary volume to commemorate the one hundredth anniversary of the opening of the ports of Brazil to world-wide commerce. A distinguished priest was chosen to prepare the chapter on the Roman Catholic Church in Brazil, and Dr. José Carlos Rodrigues was invited to write the chapter on the non-Catholic religions in the country. He accepted the invitation on the one condition that he was not to be restricted in the treatment of the subject. He wrote a most valuable chapter on the historical development of liberty of worship, the final separation of church and state, and an account of all the Protestant branches of Christianity operating in the country. A capable and conscientious man, whose mind and heart had been enlightened by the Word and Spirit of God, could not consent to write such a chapter and leave untold the opposition and persecutions that the Bible and Protestant Christianity have suffered in efforts to find a way to the hearts of the people. The author has gathered and compressed into small space much accurate and valuable information on the subject. He writes somewhat fully of the first missionary efforts of the Revs. R. J. Spaulding and D. P. Kidder, 1836-1842, to distribute Bibles and New Testaments in Brazil. In his conclusion he says, "Any one who gives a glance of the eyes at the history of our mother country, as we have just repre-

sented it, will note how religion, in the form in which it has been understood and put into practice, has contributed to bring about the present state of decadence." He pleads strongly for religious liberty and for the spread of Biblical Christianity throughout the nation.

This chapter of the Centennial volume was printed also in separate form, and is a volume of 279 pages. I greatly prize a beautifully bound copy which the author presented to me shortly after it came from the press. Its circulation has been a valuable contribution to the spread of Protestant Christian truth, and to the awakening of interest in the reading and study of the Bible.

Dr. Rodrigues at times spoke gratefully to me of the influence that the reading and study of the Bible had upon his outlook on life, and in the formation of the ideals and motives that governed his thinking and acting.

The People's Central Institute was established in the city of Rio de Janeiro in the year 1906, with a rather comprehensive program for religious and social activities. When the time came for attempting something modestly in the way of an elementary course in nurse-training for the first time in the city, it was necessary to give publicity to the subject, and to create as far as possible interest in the new idea. He was the first to open the columns of his paper for setting forth the significance and scope of the mission, and the importance to the community, of the trained nurse. In his study of the New Testament he had been impressed with Jesus' sense of the value and sacredness of human life, and of his interest in the physical and social well-being of men. He was ready to give his approval to the idea, and to support the efforts to train young women for this Christian service.

In the course of time the workers at the People's

Central Institute planned to introduce school hygiene, teaching the children to daily brush and care for their teeth, establishing a public playground by permission of the mayor of the city in one of the great parks, where the children might be taught wisely directed play, and might enjoy the blessing of fresh air, feeding, and giving medical and dental care. Dr. Rodrigues was one of the first to give approval and financial support to the program. To carry out the playground idea and other features of the work, it was necessary to obtain access to the mayor and other public officials. He was always ready to give letters of introduction and assurances of his hearty indorsement; and by notices and comments in his paper he rendered a great service to a practical Christian program. He was through the years an ardent friend and generous supporter of the work at the People's Central Institute. Only a few days before going to the hospital for an operation from which he never recovered, he sent me a fifty-dollar contribution for the work of the Institute.

His advice was sought as to the advisability of attempting a lecture illustrated with lantern slides, to awaken public interest in a campaign to combat the spread of tuberculosis in the city. Again his paper was open for communications on the subject; his presence at the lecture and his personal contribution to the expenses gave assurance of approval and success. He was so well and favorably known that government officials and men of high social, business, and professional standing would not hesitate to accept an invitation to attend, if they knew he would be there and was giving his indorsement publicly in his paper.

Dr. Rodrigues was one of the first prominent Brazilians to show interest in the plan to establish Y. M. C. A. work in Brazil. The first general secretary sent to this country by the International Committee

at New York found in him and his paper ready support. He believed in the program of the Association and heartily recommended it to the young men of his country; and at the same time was a wise counselor and a generous supporter of the work. The secretaries for Brazil and for the South American continent often sought his advice and help in their plans to extend the work.

He was in London at the time I was commissioned by the committee of the Rio Association to solicit financial help in Great Britain, to pay off a mortgage on the Rio building. He invited me to a special breakfast, and was ready to let Londoners know of his interest and faith in the work of the Association in the capital city of his country. He was greatly pleased to know on that occasion that Sir George Williams had given me his personal contribution to the fund to which he was contributing also.

Later the Rio Association decided on a campaign to raise funds for a large new and modern building and equipment. It was my opinion that his acceptance of the presidency of the campaign committee would guarantee in a large measure the success of the enterprise. When we approached him on the subject, he modestly declined and suggested other names. As we talked over the plans and the great need, I became more thoroughly convinced than ever that he was the man for the chairmanship. He accepted, threw himself into the work, and under his inspiring leadership more than the sum for which the committee had started out was secured in nine days, instead of fifteen as was originally contemplated. I shall ever remember a number of calls we made together on prominent Brazilians, to solicit their subscriptions. To him it was a service of love in which he found much satisfaction. It was the first time he had ever joined actively in such an enterprise. He sought daily during the campaign strength and

inspiration through special prayer and Bible reading, as he told me.

The next step in the plan was to secure a suitable lot for the proposed new building; this seemed a more difficult problem than that of raising the money. The committee was almost in despair of finding available a desirable site. Dr. Rodrigues by and by obtained the refusal as a private investment of a conveniently located lot. While pursuing his daily Bible reading and prayer, the thought occurred to him that the property might be desirable for the new Y. M. C. A. building. He did not hesitate long in consulting the committee, and said to us that he would gladly give the Y. M. C. A. the right of way, and would help to get the deal through, if all thought the site a suitable one. He knew the investment would be a paying one to him, but he would gladly yield it in favor of the Association. The property was secured, and in a very short time the municipal authorities began city improvements in that direction, which have so greatly enhanced values, that the land before the building is begun is worth five times the original cost. In this transaction he took great delight, knowing that he had rendered a real Christian service, though at the sacrifice of an excellent opportunity to add to his own fortune.

The reading of the Bible, its influence upon his own life, and his observations of its effect on other minds, enhanced for him the value of wholesome moral and religious literature. At the World's Sunday-school Convention in Washington, 1910, several delegates from Brazil were present; we had opportunity of calling attention to this needy and promising field. Further study of conditions impressed all with the primary need of trained teachers. There was no literature in existence for the purpose in Portuguese. I obtained permission from the author and secured the translation of Charles A. Oliver's "Training of

the Teacher." There was only a small amount of money in hand to cover the cost of printing. I knew that Dr. Rodrigues was interested to see the Sunday-school work established and extended among his people. The situation was stated, and he replied at once that he would gladly aid with the publication of the book. He went with me to the foreman of his publishing company, and explained that the work of printing and binding was to be done at the lowest possible figure without any profit whatever. He was greatly pleased to see the work well done, and to know that in a comparatively short time the entire edition of a thousand two hundred copies had been sold, and that between eight and nine hundred persons were studying the course regularly, preparatory to receiving certificates and to become efficient Sunday-school teachers. When a second and larger edition was demanded, he was ready to repeat the process of printing and binding without financial profit.

The interest awakened by the efforts of the first Protestant American missionaries to circulate the Bible in Brazil, 1836-1842, above referred to, led a talented Roman Catholic priest to translate and publish in Portuguese a remarkable little work by an Italian priest, entitled "Christian Doctrine." Dr. Rodrigues chanced to find a copy of this book in a secondhand bookstore; he was deeply impressed with it, as he noticed that it consisted almost exclusively of quotations from the Scriptures. He preserved this copy for many years, and about the time Brazil was to celebrate the centenary of her political independence with a great exposition, he brought this little book to me with the suggestion that it would be useful, if it could be printed for wide circulation. The suggestion was acted upon, and hundreds of copies have gone out all through the country. In one of our last conversations he referred to it, and told me how delighted he was to know that the little

book of Scripture texts had again been printed and was being widely circulated among his people.

The knowledge of the Bible and its influence upon his life gave him breadth of view and a sense of international brotherhood. Although not a wealthy man, in his later years of life he was in comfortable circumstances, lived well, and was able to entertain distinguished visitors coming to Rio. He seemed to find special delight in entertaining at his home prominent Americans who might officially or unofficially visit the city. On these occasions we were often honored with invitations to be present.

For many years it has been the custom for the American community of Rio to commemorate certain national holidays, such as the Fourth of July, the Seventh of September, and other occasions, with special religious services. Dr. Rodrigues frequently attended and joined heartily in the worship.

It was my privilege many times to introduce to Dr. Rodrigues prominent men, missionary and Y. M. C. A. secretaries, bishops, and others visiting Brazil or sojourning here for a short time on missions of Christian service. He was always pleased to invite them to call upon him in his house. I cherish many happy recollections of those delightful occasions. He extended to Dr. Josiah Strong a cordial welcome when I explained the object of his mission, and gave the use of a large hall in the building of his newspaper for a lecture on social service. He desired that a social reform movement, similar to the work Dr. Strong directed in New York for many years with marked efficiency, should be started in Brazil. He was greatly interested in Dr. John R. Mott's visit, and those of other Y. M. C. A. men coming to Brazil. Bishops Hoss and Lambuth gave him much encouragement in his great work on the Old Testament. Bishop Muzon remarked, after our delightful visit with him, that Dr. Rodrigues and his work was

the one great surprise Brazil held for him. The delegation from the Panama Congress on Christian Work that made a trip around South America in 1916 were charmed and profoundly impressed the afternoon we enjoyed a call upon him and talked of his work on the Bible. He visited the Rio Regional Congress, was introduced, and spoke a few words to the body. Bishops Moore and Dobbs have spoken of a most delightful evening we enjoyed in his home. He was fond of music, and had installed in his home an autopipe organ, which he had learned to play with considerable skill; he found much pleasure in performing for us on this occasion; it was a thrilling sight to behold, and we were charmed with his playing.

There are several interesting paragraphs on the poetry, music, musicians, and musical instruments of the Old Testament in his monumental work. He says that a people like the Hebrews, of such deep emotions, would certainly from the beginning of their national existence cultivate the art of poetry. They, like all the Semitic races, associated with their ancient legends poetry and music. We need only to recall the song of Lamech, various songs mentioned during the journey from Sinai to Canaan, the famous song of Deborah, etc. Poetry and music were the means by which the Hebrews expressed their emotions in domestic and public festivals, funerals, and in battle. Judging from the Old Testament, which is nearly all the ancient Hebrew literature we know, it appears that their poetry and, in fact, all their literary productions were religious. Hebrew poetry is divided into lyric and didactic. During the Mosaic period, lyric poetry received a great impulse. After the destruction of Pharaoh's hosts at the Red Sea, Moses and the children of Israel sang the celebrated song recorded in Exodus 15:1-18.

But it was during the reign of David that lyric

poetry flourished in Israel. The religious poems of the epoch of this king and his successors are collected chiefly in the Book of Psalms. This book is the most precious deposit of Hebrew lyric poetry in existence. Then after discussing didactic Hebrew poetry, he says that a peculiar phase of Hebrew poetry is its application to divinely inspired prophecy; this clear vision of the future is the sister of poetry. He writes somewhat fully and enthusiastically of the use of poetry and the Psalms in song as a prominent feature of Hebrew worship and ritual.

He speaks of the song of Deborah in Judges 5 as "the hymn of victory, a song, a *Te Deum Laudamus* for the delivery of Israel from the yoke of the Canaanites." As regards the use of the Psalms in the liturgical worship, we need only to read I Chron. 16 to show that the Psalms were sung in the first temple. He quotes the words of Hezekiah when he had recovered from a serious illness:

Jehovah is ready to save me;
Therefore we will sing my song with stringed
instruments
All the days of our life in the house of Jehovah.
Isa. 38:28

His remarks on the musicians and musical instruments mentioned in the Old Testament are equally striking. The reader of these paragraphs to which we refer, and from which we have translated freely, can well understand why and how the author came to appreciate music as an expression of the noblest form of religious sentiments and an important feature of worship.

When the estate was being disposed of, Mrs. Rodrigues called me by phone to her hotel and wished to know if the Y. M. C. A. of Rio de Janeiro might not like to have for their new building the organ above referred to. When assured that it would, indeed, be a valuable and most useful acquisition, she

asked for the privilege of making a present of this grand organ in memory of Dr. Rodrigues, to be installed in the large hall of the new building now under construction, in which he was so deeply interested.

His Last Days

The great World War deeply distressed Dr. Rodrigues, as it did every man of enlightened, refined Christian sentiment and convictions. The subject of contraband in war engaged his thought for a time. A number of friends prevailed on him to make a special study of the subject, and to write a treatise upon it. This and some other matters so occupied his time and attention, that he was not able to settle down again seriously to his Bible work. In a short time signs appeared of what finally proved to be a fatal illness; though for a time there was no occasion for alarm, yet at his advanced age it was not easy to apply himself to consecutive study. In May, 1923, his sickness suddenly became acute, and it was necessary for him to hasten to a hospital and call for the services of a surgeon. The operation was not successful, but he recovered sufficiently to go to Paris and place his case in the hands of one of the most skilful surgeons of the day. After the operation at Rio I inquired daily at the hospital, to know how he was getting along. After a few days he was stronger again, and when he learned that I was at the hospital, sent for me to his room. Mrs. Rodrigues and the attendant retired, and we were alone for a time. He conversed freely of his condition and of the failure of the operation to produce the desired results; then told me of his desire to go to Paris, if it might be the Lord's will that his life be prolonged. The conversation then turned to spiritual things; he assured me that all was well, and that he fully trusted

the Jesus whom he had found in his reading and study of the Bible. He would be glad to live and have strength to pursue his program to write a small volume on the period between the Old and New Testaments, and then to complete the work on Christ and the Apostolic age; but if it should be God's will, he was ready to leave all to others who might prove more capable and worthy than he to finish the task. After we had talked for a time in the heavenly and hallowed atmosphere that filled that sick room, he drew from under his pillow a Portuguese New Testament, handed it to me and said, "Read such passages as you may think appropriate, and then let us pray together." His heart rejoiced to hear, at that time of deep need, words of promise and comfort which he had often read and thought upon. His voice trembled with deep emotion, his eyes grew dim with tears, and his face shone with a radiance of glory. That was an hour and an occasion that will never fade from my memory. As I bade him good-bye and walked out into the garden, under the shadow of the trees, among the flowers and foliage plants surrounding the hospital, I felt constrained to linger, and was reluctant to leave the place of such sweet communion and glorious fellowship. It was a high privilege and honor to be called to minister spiritual comfort at such a time to this eminent Brazilian and distinguished scholar of refinement, culture, and wide experience. I had known him in the vigor of an active life, busy with tremendous responsibilities, in the quiet and repose of his home, in social and public life, and in the midst of his studies and research to find for himself and to write for others the fullest meaning of the Book of God; now I was called to walk in his company along the shadowy and untried path that leads across the river. The fellowship was delightful and inspiring. He was not afraid, for he was conscious of the presence of Him whom he had

found in the great Book. The occasion revealed more clearly the genuineness and reality of his faith in the living Christ made known in the Bible.

He recovered strength and returned to his home, where I again enjoyed his company for a short time. He was hopeful that he might find permanent relief from the surgeon's knife at Paris, and made the voyage thither. He said to a Brazilian friend, whom he met as he landed in Europe, that he would be glad to find a ship the next day to take him back to his native land. He evidently began to realize that the end was indeed near. Just before submitting to the second surgical attempt, he wrote to an aged widowed sister at Rio, who had made her home with him for many years, not to be disturbed if the effort was unsuccessful; that sooner or later all must pass on, and that he would only be going the way of all flesh. He assured her of the certainty of God's un-failing love, that He would take care of her, and that they would surely meet again some day.

Through the kindness of Mrs. Rodrigues I had the privilege of seeing entries made in his diary, and of hearing of his last days on earth. He recorded with gratitude the attention of the President of the Republic when he embarked for Paris, of friends on the way and of members of his family and others who met him at Cherbourg and Paris. Those to whom he was dear provided every possible comfort for him, and were unceasing in their thoughtfulness and care. He occasionally recorded having suffered much pain, but never complained or murmured at his lot.

He was always thoughtful of his family and friends, and delighted to record their love and kindness. The entries in his diary are marvels of attention to details of business, interest in his friends, and devotion to his family. His Bible was his companion to the end of the journey. It was by his side when he passed away, with several leaves opened in a

striking manner. During his last hours, when loved ones were tenderly and devotedly watching by his bedside, and doctors and nurses were doing what they could for him, he was heard to say, "I am so happy." The soul went out to be forever with Him whose Word in life had been his light and guide.

One of the daughters some weeks after his departure, writing to her mother about Dr. Rodrigues's monumental work on the Old Testament, said: "I feel that Papa would love to think that his book was going on as it were. Many times I feel the tremendous influence of his life. Is it not wonderful to have left such a light behind one. What a life he really had, and for nearly eighty years too." Another wrote, "Send some flowers from me to the Children's Hospital Chapel in memory of Papa dearest; I should like that."

I have here recorded a few things concerning my acquaintance and fellowship with one of Brazil's most distinguished, capable, and worthy citizens; how I came to know him; how he found the Bible; how the Bible found him; its influence upon his life and character; what he did to make it known to others, and of our last season of glorious fellowship as he walked with assurance into the shadows.

Dr. José Carlos Rodrigues was a diligent student, an accomplished scholar, a greater editor, a successful financier and business man, a philanthropist, a loyal citizen, an ardent internationalist, a refined, cultured and hospitable gentleman, a true and helpful friend, and a sincere Christian.



BIBLE HOUSE, NEW YORK



POLYCLINIC FOR CHILDREN, RIO DE JANEIRO, FOUNDED
BY DR. JOSÉ CARLOS RODRIGUES, 1909
(see page 27)

The Republic of Brazil has an area of 3,218,130 square miles, with an estimated population of 32,000,000. The American Bible Society and the British and Foreign Bible Society, co-operating, endeavor through their regularly employed colporteurs and numerous correspondents to reach every inhabited part of the country and to offer to every person who can read, the Scriptures in his own tongue. The annual circulation, increasing all the time, has reached more than 120,000. The Scriptures are sold at actual cost of manufacture, many times for less to those who have not the money to buy, and are given to the poor and destitute. Discounts and grants are made for missionary purposes.

For full information address:

Brazil Agency of the American Bible Society,
Rua Primeiro No. 6—Primeiro Andar,
Caixa 454,

(Cable address: Bibles)

Rio de Janeiro, Brazil.

REV. H. C. TUCKER, D.D.,
Agency Secretary.

ARMAGEDDON
Rev. 16:16
World Wars I and II

"THE LORD is a man of war; The LORD is His name." (Ex. 15:3.)

He is *longsuffering*, but when the iniquity of the Canaanites is *full*, He orders, by Joshua, their destruction; and when Israel sins until there is no remedy, He has the heathen take her into captivity for 70 years.

And this is a time of major divine house-cleaning. In all the Orient He is going for paganism and idolatry. And every blow that idolatrous Japan hurls on idolatrous China returns in poverty, disintegration and death on her own head.

But Rome is His main objective of destruction!

Italy, the seat of the papal See, was the first to be called; and in her barren conquest of Ethiopia, she was drained of men and money. Spain, a nursing mother to Rome, was next called, and was devastated by her civil war.

Next came Austria, one of Rome's titular strongholds, now subjugated. Poland, Catholic about to the core, is ruined. Belgium, Rome's literary capital, is overrun and despoiled. France, largely Catholic, is dismembered and under foreign dominance.

Germany's ⁴⁰30 million Catholics are being led to the slaughter under the iron heel of Hitler.

Other nations, also badly infested with Rome's virus, are feeling the lighting down of His sore displeasure—and we are not being exempted with our 28 million Papists. If we have not been bombed, we have been despoiled in our manhood and money.

But true and righteous are His judgments. *in*

Submitted by Louise Philips

3729 Woodland, Kansas City, Mo.

Laying

Catholic Europe is in a state of

An Open Letter to a Catholic

By LOUISE PHILIPS,
3729 Woodland,
Kansas City, Mo.

In a prophecy by St. Paul in I Timothy 4:1-3, he says: "The Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, having their conscience seared with a hot iron, speaking lies in hypocrisy, forbidding to marry and commanding to abstain from meats." St. John says in Rev. 22:18: "If any man shall add unto these things God shall add unto him, the plagues that are written in this book."

Rome has added a plenty. Holy water 120, penance 187, mass 394, extreme unction 588, purgatory 593, worship of the pope 709, transubstantiation 1000, celibacy 1015, indulgencies 1190, auricular confession 1215.

Then he says in Rev. 22:19: "If any man shall take away from the words of the book of this prophecy God shall take away his part out of the book of life, and out of the holy city." Rome has taken away the 2nd commandment, and in the worship of the pope virtually abrogated the first. It is an apostate paganism. As Bishop Marvin, of the M. E. Church, South, says in his "Errors of the Papacy": "Rome long since ceased to be a church of Jesus Christ."

In Revelation St. John calls Rome the 7th beast, as it is the inheritor of the Imperial Roman Autocracy. Its symbolic number is given as 666, which decoded spells Lateinos—so we have "the Latin church."

And again he says, "the horns, (i.e. the nations) shall come to hate the beast, (also called the great whore) and shall make her desolate and naked, and shall eat her flesh and burn her with fire." Rev. 17:16.

Spain has been a nursing mother to Rome, and her virus is now eating out her vitals. The Son of God is on the war-path against her paganism; and He will not again withdraw His sword. He brands her on the forehead as "Mystery, Babylon the Great, the mother of harlots, and abominations of the earth." Rev. 17:16.

Let us suppose a case—that King George V was your father, and that he had drawn a will in your favor—would you be so foolish as to leave your knowledge of the substance of that will to a clique of lawyers, against whose honesty and disinterestedness millions of your fellow citizens were strong protestants? I think you

would justly claim the right to make an exhaustive examination for yourself — otherwise your friends would be justified in doubting your wisdom.

Well, the facts in your case are much stronger. The King of Kings has committed His Will and Testament, drawn in your favor (in 66 installments, called books—all of them thrillingly interesting and vitally important), and He has said, "Blessed is he that readeth . . . and keepeth those things which are written therein." Rev. 1:3.

But suppose you are content to take your knowledge at second hand, might it not be to the advantage of a clique of shyster lawyers to keep you in ignorance of many of its most glorious provisions? Well, there has been, and is, just that kind of conspiracy on the part of the Papacy.

The more it can keep its dupes in the dark (see the appalling ignorance and degradation in all Catholic-ridden countries), the more it can bamboozle them and hold them in man-made fear and bondage all their lives to pope and priest for the advantage of said pope and priest, the more it reckons it is getting ahead.

"For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works." II Cor. 11:13-15.

There is but One Priest and there has never been any other since the Lamb of God was slain on Calvary. He is the only Mediator between God and man, being the God-man! And you are "complete in Him" (Cor. 2:10). You would miss nothing of any use to you for salvation, if the whole Roman hierarchy were drowned in the depth of the sea. Any man that claims that he has any sort of priesthood, such as claimed by Catholics, is a fraud. Some few of them may possibly be self-deluded, but the whole of them are anathema before the throne of the Most High. And as for the popish claim of transubstantiation, it is a most blasphemous fraud; it was nothing but bread and wine before their wicked incantations—and is nothing but bread and wine when they have finished. It is nothing but a memorial symbol of His precious death—of His offering once for all. And that only the priests are to have the cup is but another Romish fabrication.

In His age-long and world-wide conflict with the prince of darkness, He has said that He will suffer this lying work of Satan 1260 (year) days

or 40 and 2 months ($40 \times 30 + 2 \times 30 = 1260$) (Rev. 12:6 and 13:5). They now draw to the end. Freed peoples, education (not such as priests and nuns stuff into innocent, trusting minds and hearts), and now an open Bible (Rome formerly kept it chained, and still does all in her power to keep it from the people), all these things, in His providence, spell Finis, for that hoary abomination. HE is undermining it on a thousand fronts; and He promises that "in one day," (suddenly like the flood) shall her judgment come (Rev. 18:8), in one hour so great riches be brought to naught" (Rev. 18:17).

In the papers of May 18, 1934, we have an illustration of His pending work. The Spanish Cortes freed 500,000 school children from Catholic education, barred 80,000 priests and nuns from the schools, and confiscated \$500,000,000 in church property to the state—and that in Spain, long Rome's most abject slave.

Opposition may for the time obstruct Spain's program, but it shows that He is "overturning and overturning, that He may come, whose right it is."

As for Rome's worship of Pope, Mary, Saints and images, it is a flagrant violation not only of the Second Commandment (which, as it condemns her practice, she has erased from her Catholic Bible), but of the whole tenor of the revelation of Him who says, "My glory will I not give to another, neither my praise to graven images." And again, "Thou shalt worship the Lord thy God, and Him only shalt thou serve."

And Satan must laugh with fiendish glee when he sees his dupes pouring their money into the lap of "the great whore," for masses for the release of souls from purgatory, when the Lord teaches that between the lost and the saved after death, "there is a great gulf FIXED" (Luke 16:26).

The Beast that had the 7 horns (powers) typified Satan incarnated in all the old despotisms. And Daniel in his vision of these ancient empires saw that there came up among them another little horn, the Papacy. "... and behold in this horn were eyes like the eyes of man, and a mouth speaking great things" (Dan. 7:8). Of this horn he says in verse 20, "Whose look was more stout than his fellows," and he saw that horn make war with the saints and prevail against them, until the ancient of days came, and judgment was given to the Saints of the Most High; and the time came that the saints possessed the kingdom. The Papacy was the seventh beast and as she so summed up all the evil of the others, she is called "as it were an 8th beast." (Rev. 17:11).

The Papal autocracy is called also "the great whore" (Rev. 17:1) in contradistinction to the Bride—the true church. This whore, this woman sitting on a scarlet-colored beast (Rev. 17), the apostle saw drunken with the blood of the saints. He describes her as sitting on 7 mountains (Rev. 17:9). What but "Rome that sat upon her seven hills . . . and ruled the world." And again, the woman is that great city which reigneth over the kings of the earth" (Rev. 17:18). Again, what city but Rome under the Papacy ever made such a claim and with fire and sword has done all possible to make it good? And to this good day, with her blasphemous claim as Christ's vicegerant, she aims at overlordship over every government; and nothing but lack of the power keeps her from making good this claim in any land and every land!

And in Rev. 18:4, He says, "Come out of her my people, that ye be no partaker of her sins, and receive not of her plagues." Again in Rev. 14:9 He says, "If any man worship the beast (Satan incarnate in his masterpiece, the Papacy), and his image (the Pope) . . . the same shall drink of the wine of the wrath of God." And in 14:11, "They have no REST day or night who worship the beast and his images," turmoils everywhere.

Witness the mass revolt of thousands against Rome, in Bohemia, after the World War, when they set up a reformed church. See the turmoils in Italy some years ago when the crowd burned the picture of the Pope and execrations, in the streets of Rome. Witness the revolutions in Mexico and Spain, and the ten revolutions in South America in the last few years; the revolution in Cuba in 1918, and also now on. He says in Rev. 18:21. "That with violence shall that great city. (a very "Babylon" for iniquity) be thrown down, and be found no more at all." He is not contemplating any reformation on the part of that "wicked," that "Son of Perdition" (II Thess. 2:8), "who exalteth himself above all that is worshipped, so that he as God sitteth in the temple of God, (claiming infallibility), showing himself that he is God" (II Thess. 2:4, 2:9), "whose coming is of the working of Satan with all power and signs and lying wonders." He sees that the "man of sin" (Thess. 2:3) has and will but continue to blaspheme the God of heaven the more as time goes on. The Lord is first pure and then peaceable; and while Rome raises a brazen, impious face to heaven, those who think He is sheathing his sword have not read aright the record He has left of Himself through the ages. No peaceful end awaits Rome. And when His clock strikes now no distant hour—all things will be ready to His hand. "Even so come Lord Jesus!"

Now has come! R.



LEAVES FROM SPAIN

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ALL those who recognise in the combat between Rome and the Gospel, in the struggle between the bondage leading to death and the "glorious liberty of the children of God," the true problem of the present day, will have watched with interest the course of events during the earlier months of this last year in Spain—the last bulwark that Rome possesses in Europe—for various forces were seething there, and the question was: Would Canalejas succeed in freeing the country from the ban of centuries? That question still remains unanswered; but this, at least, is certain: if he fails it is not due to the spiritual superiority of Rome, but to the divisions in the Liberal camp, and the stupid dulness of the great mass of the people who have been entirely cured by the Roman Catholic Church of the "destructive mania of thinking," and have lost all interest in religious questions. For a long time Rome has had no spiritual power amongst the people in Spain.

The celebrated French preacher, Vinet, once said: "Rome declares there would be no Christians if there were no Catholics; but we hold that without the Reformation there would be no Catholics, for there would be no Christians." The latter applies to Spain. She has had no Reformation; it was crushed in the bud, and consequently Spanish Catholicism has lost the spirit of Christianity. On the other hand, that does not preclude piety from being found in certain districts, or individuals from being devout Catholics; but the characteristic of the people, as a whole, is that of irreligion, of indifference, if not hostility, to religion. A German Catholic who was travelling recently in Spain made a remark, which, coming from his lips, was of particular interest, that the Spanish Catholic priests as a whole could not be named in the same breath with the German, on account of their ignorance and narrowness; and that the masses who separate themselves from Rome fall into Radicalism and unbelief without halting on the way at Protestantism. Incidentally he relegates the "Flüedner Mass conversions" to the region of fable; and we do the same, for we know nothing of such Mass conversions.

Some years ago a large barrack which had once been a monastery was broken up. The agents took away all available materials, and left an enormous heap of rubbish behind. The Government changed again, as is often the case in Spain, and the necessary funds for the removal of the rubbish were lacking. So the ruins of the walls remained standing for months. This is the case with the imposing building of the Romish Church in Spain; it fell into decay long ago, but the mighty ruins, though useless as a refuge, yet prove a hindrance to progress in the work of clearing away. At one time it seemed an impossibility to remove the rubbish of centuries. Here and there little congregations were formed, which, repelled alike by the money religion of Rome and by the licentiousness of the infidels, united in faith in the Lord Jesus Christ as their only Lord and Saviour. But of what account were these little groups, poor in worldly wealth, in influence, and in power, among almost twenty millions?

Campaign for Religious Liberty.

Yet during the last year their leavening influence has proved in a way quite unanticipated the truth of the word, "My strength is made perfect in weakness." Without means, without influence, they have started a campaign for the religious liberty which has found a response throughout the whole country. The undertaking has not cost more than 3800 pesetas (£150), most of which was contributed by the Protestant Spaniards. Though meetings could only be held in some of the larger towns, and though the organisation, owing to lack of men and funds, left much to be desired, 150,000 signatures were collected from all parts of the country.

Are they, then, all Protestants? By no means. They form only a fraction, but they were the leaders and promoters of the movement, and the great thing was that so many people joined them. In Santander the teacher of the American Mission sent his pupils through the town to gain signatures. One carried the pen, another the ink, and a third the sheet of paper with the heading, "Signatures to ask for freedom of religion from the Government." They entered a café, and not knowing whom they were addressing, asked the Mayor for his signature. He looked the lad up and down, then asked, "But why should I sign it?" The boy was wide awake and ready with an answer: "If you will give to others what you like to have yourself, then you can sign this without scruple." Also other questions: "Which school do you attend?" "Have you been compelled to go?" &c., &c., were answered satisfactorily by the lads, and soon the attention of the whole café was drawn to them. The Mayor himself advised his friends to sign, and their example was followed by nearly all the people present.

We must mention here that we have not allowed the school children to put their signatures, as is done to a very great extent in the Catholic Petitions. One friend said to our teacher in the Escorial, "I will sign anything you like because it comes from you." "Then I will not have your name," was the reply; "you must understand what you sign." Thereupon the master explained the matter to him, after which he signed it, fully comprehending what he was doing.

Don Mariano, our teacher in Granada, made a journey to Loja, where many signed the Petition. One man refused to have anything to do with signatures. Someone had obtained his name under the pretext it was for a good cause, a signature towards a subscription for a sword as mark of honour for Ferrer's accusers. He noticed it in time, however, and vented his anger by pouring the contents of the inkpot over it. But when he learnt the reason for which we desired his signature, he exclaimed: "That I will sign with my heart's blood." A teacher in Madrid, formerly one of our pupils, alone obtained 1500 signatures, and it is certain that, with a more systematic organisation, three times the total amount of 150,000 could have been gained. These names were bound in four thick volumes, and furnished with an artistic address.

Don Gumersindo de Azcárate, one of the Deputies, and highly esteemed by all parties, undertook to introduce the Commission to the President of the Chamber of Deputies, Count Romanones, who received them with the greatest kindness. Pastor Tornos, once Court chaplain to Queen Isabella, and now President of the Evangelical Spanish Church, and Bishop Cabrera, the head of the (Anglican) Spanish Reformed Church, also joined the Commission, their grey and venerable heads lending it still more weight. The members consisted of Messrs. Francisco Oviedo as President, Enrique Vega, Carlos and Adolfo Araujo, Fernando Cabrera, Victor Jover, and José Martiáñez. The ex-priest, Augustin Aronales, was absent owing to the necessities of his work in Ibañerando, as was the editor, Policarpo Roman, whom business prevented from coming.

Count Romanones shook each of the members by the hand, and then gave Señor Oviedo the opportunity of speaking.

First of all he thanked the Government for the measures already taken, especially for the decree regarding outward signs or places of worship. In the Memorial the Protestants, and with them many others, had given expression to their earnest desire for more complete freedom of religion.

Protestant parents were under the greatest disadvantage if they wished their children to be educated in the State schools, as there the Romish doctrine and practice were imparted. Our young people, both boys and girls, could not, in spite of a thorough grounding, be educated at the State

schools, because the teachers, even at the present day, were bound to be catechists of the Romish doctrine.

Protestant soldiers were made to take part in rites of the Roman Catholic Church, and loyalty to their convictions resulted in months of imprisonment.

Those who wished to celebrate a civil marriage had to pass through a veritable "Via Dolorosa." The Conservative Government had cancelled the decree of Count Romanones, making it impossible for Romanists to marry Protestants without renouncing their religion. And the law still obtained which made a civil marriage impossible to any one who had once taken vows, or had been ordained priest, even if they had renounced their clerical position, or, indeed, had left the Roman Catholic Church. The sick who were not Romanists were badly treated in the public hospitals, where every possible means were used to induce them to be disloyal to their convictions, if they had the courage to utter them.

Finally, in many places there was no civil cemetery, and where they existed they were so dominated by the Roman Catholics, that it was a humiliation to a family to have any of its members buried there. The secularisation of the cemeteries was therefore a pressing necessity.

Señor Oviedo concluded with hearty thanks for the kind reception accorded them, and hoped soon to be able to thank Count Romanones for the attainment of these necessary reforms.

The Count replied very warmly, but regretted that, during his time, when civil marriages were under consideration, the Protestants had been silent, as it gave the impression that that particular reform was not needed.

The present Petition came at the right time, and was most applicable. The complaints of the Protestants were fully justified, and they must not be discouraged if everything were not attained immediately. One stood at the head of the Government who possessed both the intelligence and energy to bring this matter to a successful issue. It would be carried through gradually but surely.

In conclusion, he promised to bring the Petition to the notice of the Chamber of Deputies. This took place three weeks later.

Count Romanones then conversed in the most kindly way with Bishop Cabrera and Señor Tornos. Cabrera retailed some personal reminiscences; and spoke of himself as a link between the present time and earlier days, which were very different as far as freedom of conscience was concerned. He had lived through all the various stages of this liberty and of its complete absence. During the period that the "Catholic Unity" obtained, he had spent several years in exile on account of his convictions; then under the protection of absolute freedom of faith he had ventured to return to Seville. Within a short time he saw this freedom limited to mere tolerance, and

even this indulgence was all too frequently further restricted through the fanaticism of the local magistrates. Finally, he now witnessed a new movement in the direction of liberty, and hoped in spite of his advancing years to see complete freedom of conscience introduced once and for all into his beloved fatherland.

Pastor Tornos expressed his pleasure in meeting Count Romanones, an old acquaintance, recalling the time, when, as master at the *Escuelas Pias*, he had to administer a box on the ear to the young Count. Then he drew attention to the fact that many thousands of women had signed the Petition. It was generally said that the Spanish woman was Catholic, Apostolic, Romish; but many of these, though Catholic Apostolic, were, however, not Romish but Spanish. In conclusion, he hoped in spite of his grey hairs to see real freedom of religion brought in; then like Simeon of old he could say: "Lord, now lettest Thou Thy servant depart in peace."

Finally, the President of the Chamber of Deputies glanced through the signatures. "Yes," he said, "these are genuine signatures, one can see." The bookbinder had already remarked on their character, for he had had to bind Romish Petitions, and had noticed that in them were not only the entries in children's writing, but also whole pages written by one and the same hand.

That the Commission was satisfied with the result can be imagined. In Madrid alone eleven newspapers printed either a short notice or gave the whole address, and one devoted a leading article to the subject.

If, however, the reader imagines that in Spain everything has changed and made much progress he is greatly mistaken; outwardly everything continues as before. This is only the first step, and much remains to be done.

The Importance of Literature.

About the middle of the last century a noble Spaniard, Luis de Usóz y Río, wrote a little book, entitled "*Un Español en la Biblia y lo que puede enseñarnos*" (a Spaniard in the Bible, and what he can teach us). It is an excellent application of Acts xviii. 12-16.

Gallion, a brother of Seneca, and a Spaniard by birth, once declared that as a statesman he would not interfere in matters of religion. The Spanish Government ought to follow their countryman's example, and finally grant religious liberty to the people.

A copy of this rare book was sent me by a friend at Hamburg, and as it is so applicable to the present time, I should like to print a new edition, and send some hundreds of copies to the Ministers, Senators, and Deputies. Who will help me to carry out this idea?

In any case we must avail ourselves of Gutenberg's art in quite a

different way just now. Our Book Departments in Madrid and Barcelona afford us an inestimable opportunity for this purpose. At the Madrid Industrial Exhibition in 1907 our Book Department gained a Silver Medal, and at the Brussels Exhibition in 1910 a Gold Medal. We have just issued a splendid catalogue which has cost a considerable amount, but which we hope will much more than repay us; and we have sent thousands of copies of it to South America. Our papers, the *Revista Cristiana* and the *Amigo de la Infancia*, would have a far wider circulation if only we had the necessary capital for the free distribution of sample copies. We ask those who value the beneficial influence of good literature to send us special help for this necessary branch of our work. The smallest gift will be received with hearty thanks.

It is by means of our literature that we reach wide circles which we cannot touch from the pulpit. The other day a prominent gentleman entered our bookshop and asked for everything we could give him which dealt with the difference between Protestantism and Romanism. He took a whole pile of the smaller writings with him, but asked in vain for a larger work on the subject, for such a thing does not exist in Spanish.

Hase's "Protestant Controversy" would have been most suitable, and Pastor Rodriguez, our teacher in Ibañerando, has already begun to translate it, but the publisher has no money for the printing. For the same reason the second edition of "Physical Science and Christianity," by Bettex, has not yet been brought out, though the first edition was bought up months ago. At the present moment Don Federico Larrañaga and I are working at the translation of Schlatter's Introduction to the Bible in response to the desire of a friend at Zürich who is finding the necessary funds for it.

On the Roman Catholic side a great deal is accomplished by means of literature, and we cannot watch with unconcern the way in which they are poisoning the people's minds. I mean literally what I say. Before me lies "The Errors of Protestantism," written by the Italian, P. Franco. I have never seen a more extravagant tissue of lies. On the first page Protestantism is compared with certain reptiles, "which, under a beautiful and glittering skin, hide an active and deadly poison." "It is a sink-hole of lust and deadly passions, and a more than diabolical act of insolence." Its founders were "the basest men of their time." Luther was so "licentious and brutal that he robbed a bride of Jesus Christ; such an incorrigible drunkard that he spent whole days in an intoxicated state in the Black Eagle, a common alehouse in the town; and such a blasphemer that he called the devil his Prince and God."

Calvin was "so cruel that, in Geneva, he proscribed and burnt alive all those who did not hold his views; finally, he died such a desperate death

that the very description of it aroused horror, his flesh falling in pieces from him."

"Similar to these were the other founders of Protestantism. Justus Giona, Amsdorf, Melancthon, Carlstadt, Ecolampadius, and others, ambitious, cruel, evil men, in short, full of all vices." "Is it possible that such perverse men were enlightened by God to make known His truth?" "As that is an impossibility, we can assert that Protestantism is a purely satanic invention."

It continues in this style till one does not know whether to marvel more at the incredulous ignorance displayed, or at the intentional misrepresentation of facts.

Awake, Protestants, and do your duty towards your misled Roman Catholic brethren!

In contrast to these writers with their blending of mad abuse, crass ignorance, and conscious lies, there rises even more strongly a number of people who have learnt a little, who have been abroad, and in whom a deep love for the Fatherland is united to an honourable

Desire for the Truth.

Their efforts run in many cases parallel with ours, and the points of contact are not few, although for the most part they seem to seek salvation in the culture of æsthetics. Yet now and then a deeper tone is sounded. These are working diligently for their ideals through the medium of the daily press.

At the railway station on my way to Camuñas I bought a variety of newspapers, and was astonished to find religious questions treated of in all of them, each, of course, according to its own standpoint. In the clerical "A B C" was a letter of Dr. Maestre to an Augustinian Father, who explained life from the rationalist point of view. On this subject letters and their replies continued the contest through many numbers. Then there was an article on the similarity of Spain to-day with the kingdom of Judah at the time of the prophets. "Spain finds herself to-day at a critical epoch when prophets arise at the corner of every street. They bewail or censure the cowardice and evil of the Spaniards; to-day it is Costa, to-morrow Unamuno, later on the other minor prophets. The times favour prophecy; soon there will not be any Spaniards who do not feel themselves called upon to preach the truth amongst their countrymen." The writer does not deny the decadent state of the country, but he wishes for definite complaints instead of general accusations. The *Imparcial*, which generally holds aloof from religious questions, and which has often refused us when we asked for the publication of some tyrannous act against the Protestants, devoted a whole column to the appreciation of a book recently published, "A.M.D.G.," by Ramon Perez

de Ayala, in which life in the Jesuit schools is vividly depicted. The criticism is altogether condemnatory as regards the "Society of Jesus." The critic, José Ortega y Gasset, a clever young professor, regrets that one fact is not mentioned in the book, namely, that the chief fault of the Jesuits, especially of the Spanish Jesuits, lies in their ignorance. He does not wish, like the author of the book, for a thorough extermination of the Order, "for then the suppression of the Jesuit schools would be desirable from a simply administrative point of view, from the inability of the reverend fathers to educate children."

The *Liberal* also contains a criticism of the book, in which it represents "the sad dreary school which kills every spontaneous movement in the bud, and which withers the child's soul. The reading leaves a bitter taste behind, and stirs up the conscience against barbarity and baseness."

Finally, *Pais*, a Republican paper, contains a detailed account of a contention over a funeral in Alsasua. A sergeant had died after firmly refusing to receive extreme unction. The burial was to take place at the civil cemetery, but the Mayor forbade it, as the deceased man had not publicly seceded from the Church. This refusal came shortly before the hour fixed for the service. They wished at all costs to prevent the imposing funeral procession from making any protest against clerical intolerance through its escort to the civil cemetery. Soon the priests appeared, but met with such a hostile reception that they had to retire. The procession started. At the cemetery the priests were waiting hidden in the little ante-room. They received the body, and under military security interred it in the Roman Catholic burial ground. "The priests had attained their purpose, the body belonged to them . . . but the protest had been eloquent, and no one can prevent a lesson being drawn from it for the future."

Persecutions are now, as in former times, the order of the day. Our faithful assistant, Arenales, held a meeting in Villamesias, not far from Ibañerando. A place that had been hired for the purpose was refused him at the last moment; and a fearful noise was kept up outside the house of his host, who, at that time, was in sorrow. Not till then did the Mayor appear, and it was only after some difficulty that he succeeded in restoring order. In the Pyrenees a zealous young French pastor, M. Cadier, has begun a splendid work. A short time ago he visited the home of a co-worker, Staff-Trumpeter Castro, of whom we have spoken in an earlier number. In this little out-of-the-way village Castro's relatives have been subjected to all kinds of intrigues. They have been refused the use of the Common, and compelled to feed their cattle elsewhere. One morning they found their stall empty. Someone had broken the lock and scattered their animals in all directions.

Quite recently the Town Councillor of Mozoncillo made a regulation that all who should speak to Protestants, render them any service, or accept any from them, should be punished with a fine of two realen (fivepence). Three fines have already been imposed and paid!

From *Besullo* the teacher writes: "I am greatly encouraged, for the school is making good progress. I have now twenty-eight pupils, and hope to get three more shortly, as the parents have already asked us to take them. Two of these live at Oangas (an industrial town about two hours' journey distant), but the father is not at all satisfied with the school there, although he is quite a fanatic. The priest is furious with all those who send their children to the 'heretics' school.' He cannot bear to see so many coming; and the other day he declared publicly at the Mass that he would neither bury nor baptise any member of those families whose children attend our school. Last week I was implored to accept a little girl, and on the same day the priest heard of it, sent for the father, and so intimidated him that the child did not appear the following day. Not many yield as this man has done; they say: 'If the priest will not baptise my son I will do it myself.'

"Some days ago, after a mass for the soul of one who died a long time since, bread was distributed amongst the poor of the surrounding villages. The priest announced some time beforehand that he would give nothing to the Protestants or to our school children. Thank God, we Protestants had no need of charity, and only a few of the children would have gone thither. Nevertheless, one little boy mixed with the group of those who were waiting for their loaf, and the kind and merciful priest gave him such a kick that it sent him rolling on the ground. I do not know what the parents, who are very religious, can have said about it.

"The priest has also taken the trouble to try and make the former teacher of our school give notice, and when finally she did not do so he refused to pay the eighty pesetas (£3, 4s.) which the Bishop of Oviedo gives annually to the teachers of the village that they may give instruction free and so attract more children."

Our evangelist, Trancho, in *Granada* writes: "At Christmas we had sixty children, and the chapel was quite full, people standing outside because there was no more room within. They all listened attentively to the boys, who acquitted themselves well. Then I spoke to the parents for a short while about our teaching and our faith, and they all expressed their gratitude and their sympathy with it. God grant that it may serve to teach some of them to know Him. The meetings are still very irregularly attended. On some Sundays forty come, and on others eight to ten. At one time it was often only three. In *Escoznar* there are always a good number, and in *Asquerosa* the average is thirty-five to forty. (Two years ago there was only

one Protestant here.) We are starting the New Year with sixty-eight children."

A month later he wrote: "The school is full; we cannot take any more, for we have from seventy to seventy-five pupils."

Now one must remember how tiny the place is. I cannot imagine how the teacher packs them all in. In a German school one would hardly put thirty into such a space.

Granada is a very difficult ground to work on; so it is all the more encouraging that the labour there has not been in vain.

The following account is an abbreviation of a description written by Don Agustin Arenales of a tour he made in Estremadura:—

"How pitifully those people waste their time who blindly or malevolently spend it in telling others that Protestantism awakes neither sympathy nor hope in Spain, and that it does not even arouse curiosity! Naturally where Clericalism has the ignorance of the people, the powerlessness of the Mayor, and the accommodation of the Caciques on its side, it is difficult for the Protestants to gain a hearing, for their voice is stifled by mere force. But directly any place becomes independent, even if only to a slight extent, and the officials respect the existing laws, however defective they may be, one sees that the lack of confidence in the Protestants soon changes into sympathy, that people listen to them attentively, and finally applaud the speakers enthusiastically, whilst many express the honest desire that a mission station may soon be founded amongst them. This was clearly seen in the last tour, which, by God's help, I was enabled to make. In

Santa Amalia,

in the Province Badajoz, the colporteur of the Bible Society has won many souls to Christ by means of frequent meetings in private houses and the sale of Bibles. The work was consequently not very difficult. Meanwhile, the Clericals did everything they could to put hindrances in our way; but finally common reason gained the day with the officials, and the secret intrigues of the Reactionaries failed completely, and only helped to make the meeting, held in a large hall in the market-place, an event of still greater importance. Before a crowd of hardly less than 700 people of all ranks, and in dead silence broken only by applause or assent, I had the privilege of setting forth in broad outlines the fundamental principles of the glorious religion of Jesus Christ in contrast to the teaching of Roman Catholicism. Then the colporteur from Mérida spoke, refuting in simple and inspired language the doctrine of Purgatory. Several times the listeners gave him long-continued applause. Lastly, Señor Almaraz spoke, giving the rein to his joyful emotions. His pregnant and impressive style, and the great truths which he explained in such a straightforward way, awoke boisterous acclamation.

At eleven o'clock this great Protestant meeting ended, exemplary order and great satisfaction being manifested by all. The preceding evening and on the same afternoon people had met together in various private houses for prayer and hymns and short addresses from the three brothers (as the Protestant Spaniards call each other). These little assemblies were both crowded and animated. The very next morning, thank God, we were able to gather some of the fruit which the sacred seed of the Gospel had begun to bring forth. Whilst we were all rejoicing in the results of the meeting, and the desire was expressed that a Protestant congregation in Santa Amalia might be founded, a request was sent in that I should not leave without baptising a child of a prominent family there. Of course I granted the request, and the ceremony took place in the house of the parents, where a great crowd assembled, filling even the adjacent rooms.

"After these encouraging experiences, Señor Almaraz and I travelled on to

Miajadas,

one of the most important villages in the Province of Cáceres. No Protestant had ever spoken in public here before, so the Clericals raised every possible hindrance, but in vain. Miajadas proved that its spiritual interest stands on equal ground with its material prosperity, and crowds took part in the remarkable meeting, which was held in the magnificent modern theatre.

"More than 1500 people, including many ladies and persons of culture, listened with deep attention for two hours to the speakers, who, in a simple way, presented both the picture of Christianity and its reverse side, expressing things as they are seen and felt, so that the audience became convinced. 'That is the truth,' 'That is what we see,' 'These men are not deceiving us,' were expressions that came from various parts of the hall; and warmest applause accompanied the words of the speakers. So great was the impression made in this village of 10,000 inhabitants that the subject of our discourse formed the topic of general conversation, and not a few implored me earnestly to hold more meetings, that those for whom there had not been room on the preceding evening might also have the opportunity of hearing us.

"Many people, also those of the better class, expressed their earnest desire that amongst them, as in Ibahernando, a school might be opened and services held.

"The worthy Mayor of Miajadas deported himself most correctly, and, through his presence, lent special sanction to the meeting. I was able to thank him personally the next day.

"After we had held several meetings in private houses, where we had the opportunity of seeing how well inclined the people were towards Protestantism, we betook ourselves with hearts full of praise and gratitude to

Valdemorales,

a little place, which is, however, also well disposed towards the Gospel. Situated on the slopes of two high mountains, it presents a unique appearance on account of the unevenness of the ground and of its many streets. It is distinguished by olive-tree plantations, which form the chief wealth of that district. There are olive trees so large and fruitful that they are sold for as much as 80 duros (1 duro=4 shillings), and yield annually from 6-8 arrobas (1 arroba=25 pounds).

"Here we were not so successful; the man, on whom Almaraz was relying had yielded to intimidation, and consequently the Mayor had not been informed, nor had a hall been procured. Nevertheless, we held some private meetings, and distributed 200 pamphlets. The next day as we left the place an official summoned us to appear at the burgomaster's. There in court sat the Mayor, the judge, and the clerk, and subjected us to an examination that seemed as though it would never end, simply because the people, anxious to hear the Protestants and to read their pamphlets, followed us everywhere, and loaded us with marks of their esteem. At last we succeeded by respectful but determined declarations in allaying the nervousness of the officials, and we parted good friends. Señor Almaraz then returned to his village, and I went on to the adjoining place,

Zarza de Montanchez,

with its well-kept houses and streets. It contains 500 people of superior standing, and about 2500 poorer inhabitants. In a charming country house here lives a man highly esteemed, a retired captain, who is a great friend to our cause, and who honoured me with his presence during the whole of my short visit. His thoughtful attention and his kindly hospitality will always remain in my grateful remembrance.

"We assembled in a roomy hall that held about 400 people, and the crowd was so great that many had to remain outside. Men and women listened intently to the address, in which I told them what the religion of Christ is, and what it is not; and at the end the eagerness with which the people seized the pamphlets which I distributed was very remarkable. There, as elsewhere, the unanimous desire was manifest that the Protestants should come and settle among them, in order to educate their children in a more Christian and civilising religion; for Roman Catholicism stands already condemned.

"On the following day I went on to

Robladillo.

"In this place only a short time before great prejudice against the Gospel was prevalent. The proximity of Ibañerando had aroused Clerical fury,

and more than one Protestant worker had suffered great persecution when passing through. But now, thank God, everything has changed completely. The meeting was enthusiastic, and far better attended than we had ever anticipated. There were certainly not less than 700 people present, as many as the room could hold; and many listened from the market-place, taking advantage of the mildness of the evening. Applause and murmurs of assent were heard repeatedly; several times I had to stop the address to let the people make their comments. The address, which dealt with 'Roman Catholicism in the light of the Gospel and of reason,' dismissed also the thousand and one lies regarding Protestantism which are disseminated by those whose interests lie in continuing that feeble condition which puts us to shame in religious matters; and refuted the difficulties which some raise, such as 'It is the religion of our fathers,' 'One must swim with the stream,' through which so many are held back from the path of religious liberty.

"Of this, as of all places, it can be said that the field is ripe unto harvest, and that Christ's words can be fully applied to Spain: 'The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest that He would send forth labourers into His harvest.'

"And let us also pray that the Almighty God, who gives the increase, will cause the humble seed sown in the villages Santa Amalia, Miajadas, Valdemorales, Zarza, and Robladillo, to grow and bring forth fruit, that in the noble Province of Estremadura the Sun of the Gospel may shine forth bright and clear, and disperse once for all the thick mists which shroud this unhappy land."

On my own subsequent journey to Andalusia I found the impressions of Arenales fully confirmed. In the larger towns in this district an almost Moslem indifference prevails, but in the smaller places and villages an earnest desire for the Gospel is unmistakable. In both, however, the work is equally necessary.

In the schools in Madrid, in the College, and the Orphanages, everything is going on as usual. The College has more pupils than ever, but the Orphanages have never been so empty. The reason is that these last years, in order to lessen the deficit, we have not taken in any child free of charge, but it is just the very poor ones who need it most of all. I have now decided to admit two children of a widow who can only pay a little. We try to impress upon the relatives of the children their responsibility in this matter, and to get them to contribute as much as they are able. But if we are not to contemplate giving up the Orphanages--and that we dare not do—we must, in cases of special need, take the children, in the confidence that God, who has laid this need on our hearts, will show Himself the Father of the fatherless.

In conclusion, I am able to give our kind friends, to whom we offer our warmest thanks, the glad news that their efforts have not been in vain. Our deficit has decreased from £1840 to £1200. God grant that this year, in view of the greater tasks before us, it may be cleared entirely.—With most hearty thanks,

THEODOR FLIEDNER, *Pastor*.

MADRID, BRAVO MURILLO 63,
May, 1912.

Any friends wishing copies of the *Leaves* can receive them by applying to Miss BROWN, 1 Mount Hope Terrace, Bridge-of-Allan, *Scotland*; Miss K. F. BIRD, Glenlyn, St. Cross Road, Winchester, *England*; Miss E. J. KINAHAN, 16 Wellington Park, Belfast, *Ireland*; and gifts for our work in Spain, and towards the expense of printing and postage of these notices, will be gratefully received and forwarded by them and by the following friends:—

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1 testant church has come far short of its privileges,
2 yes, of its plain duty of delivering the Bread and
3 Water of Life committed to it for distribution
4 among the famishing children of men.

5 It might well repent in sack-cloth and ashes
6 for its shortcoming, and we would rejoice to see
7 it humbled and broken down before an aggrieved
8 Holy Spirit. However, it comes with poor
9 grace from such a man as Bishop John Ireland
10 to talk of the mote in the Protestant eye, when
11 there exists such a big beam in his own eye, and
12 the eloquent bishop will not be able to shut the
13 eyes of even Roman Catholics to the reason of
14 his present effort to fix attention upon the
15 failures in Protestantism. Just now the eyes of
16 the world, including Roman Catholic eyes, are
17 open to the manifest failure of the church of
18 Rome. Never before has there been such an
19 illustration of the corruption of this church, and
20 the civilized world has been called upon to sit in
21 judgment upon its false and pernicious practices.

The effort to hide the awful facts, and to
mimify the horrors of them by pouring contempt
upon Protestantism, shows how keenly the
Bishop feels the disgrace which has inevitably
come upon the institution which he represents.
Even Roman Catholics themselves are beginning
to cry out against the oppression of the ecclesi-
astical orders within the church, and the Pope
has been compelled to thunder against them.

Roman Catholicism has been a complete
failure wherever it has had full sway, and it has
had the most deadening effect upon its subjects.
Under the influences forced upon it by Protestant
countries, it has altered the conditions so that the
grosser forms of its idolatrous practices have
been modified; but its nature has not changed.
Its power has been greatly curtailed, but the
deadly poison flows through the whole system,
making itself manifest in the bitter antagonism
to the truth, in its political intrigues, and in its
purpose to hold enslaved in ignorance its votaries.

Roman Catholicism has failed to civilize the
people who have been under its dominion. When
untouched by Protestantism, they have remained
slaves to the customs of dead generations.

It has failed to educate its adherents. It has
never instituted public schools, but, on the other
hand, has contended against them as the enemies
of the church, knowing full well that ignorance
was a chain which would hold its victims faithful
to its interests. It has failed to produce prosperity.
No Roman Catholic country has become a pros-

The Failure of Roman Catholicism.

By Pastor T. C. Horton.

ARCHBISHOP JOHN IRELAND has re-
cently been lecturing upon "The Failure of
Protestantism." We are willing to con-
cede that Protestantism has made many failures.
We must admit with sorrow that the great Pro-

perous country. Never has one been noted for its enterprise. It has failed to develop the resources of any country, or to promote the welfare of its people. Upon the other hand it has held an iron grip upon all of its natural resources, and turned them *Romeward*. It has invariably impoverished its people, fattening itself at the expense of its deluded adherents.

It has failed to give joy or peace to its followers. It has left them with a conscience full of doubt and unrest, with a ceaseless round of prayers and penances, but without any knowledge of forgiven sins or joyful anticipations of a glorious future.

It has robbed them of the Bible, the most precious of all gifts. Becoming recreant to the trust committed by the Head of the church, it has assumed to be the mouthpiece of God in place of God's holy Word.

The evidences of the failure of Roman Catholicism are fully illustrated in the continent of South America. Standing in the dawn of the twentieth century, a great land with forty millions of people, without schools or institutions of learning, with resources second to no other country lying undeveloped, without the Bible, its inhabitants for the most part *ignorant, indolent, impoverished*, the helpless victims of a tyrannical system which claims to represent the lowly Christ.

The picture will not down. There is no eloquence or logic that can change the vividness of the colors which are indelibly marked upon it. A stricken land awakening to the consciousness of its helpless condition, and crying out for the Bread of Life.

God, in His providence, has laid this land down at our threshold. Shall she have the crumbs that fall from our bountiful Gospel table?

Questions.

1.—When and under what circumstances did the late Cardinal Newman write that beautiful hymn, "Lead, Kindly Light"? Was it written before he left the Church of England, and how long before?

The hymn was written June 16th, 1833, while Newman was sailing on an orange boat from Palermo to Marseilles, twelve years before he was admitted to the Roman Catholic Church. It was while he was angry at the state of dissension and supineness in the Church he still loved and in which he still believed, confident that he had a "mission," a "work to do in England," while sick in body but yet feeling that he must live, and yet not knowing what his work might be. It was a pathetic prayer which anticipated the Oxford movement in 1833. (See Julian's "Dictionary of Hymnology," page 667, and Newman's "Apologia Pro Vita Sua," 1884, pages 94-100.)

2.—Could you tell me in what year the Andover trial was reported? I think the professor's name was Fisk. The subject was that of second Probation.

Behold how quickly the memory of this famous trial fades away! The Andover case before the Board of Visitors began in 1835 and was concluded in 1837. Suspicion of the soundness of several of the professors was aroused by articles in *The Andover Review*, which was started in January, 1834; and Dr. J. W. Wellman, a member of the Board of Trustees, moved in that body, January 12th, 1836, that the Board of Visitors be requested to examine into the matter. The motion not being adopted, there was a meeting of alumni of the seminary the same month, and it was resolved to make a direct appeal to the Visitors. On the seventh of July, 1836, Drs. Wellman, Dexter, Laphear and others appeared before the Board of Visitors and asked to be allowed to submit statements and leave the matter to the board. The board refused to adopt this method of procedure, but required formal charges to be presented. This was done, and sixteen charges, affecting doctrines of the Trinity, Inspiration, Atonement and Probation after Death and other questions of faith were drawn up. Those affected were Professors Smyth, Tucker, Harris, Hocks and Churchill. After a preliminary hearing the Visitors ordered the charges to be amended so as to proceed against the professors individually. The trial began December 23th, 1836, and ended a few days later. The Visitors announced their judgment June 16th, 1837, sustaining three of the charges against Professor Smyth, viz. that the Bible is fallible, that no one can repent without knowledge of God in Christ, and that there is a probation after death for those who do not decisively reject Christ in this life, and ordering him to be removed from his professorship, those against the other professors being dismissed. Mr. Duxis declining to act in these cases because he was not present when they were heard. The case of Professor Smyth was taken into the State courts, and a decision rendered in the fall of 1891, setting aside the judgment of the Visitors removing him, chiefly on the ground that the Visitors erred in not allowing the Trustees to appear as a party in the trial.

3.—The *Catholic Review* says the Protestant Episcopal is "the only non-Catholic body of Christians that is steadily growing in numbers." Can this be so?

It is not. Its net increase in communicants in the decade ending in 1890 was 188,896. In the same period the Disciples of Christ gained 891,051. This denomination had, in 1890, only 7,000 more members than the Episcopal body; its percentage of increase was, therefore, much larger. The gain of the Congregational denomination was less than that of the Episcopal Church—128,439, but its growth is a tolerably steady one, nevertheless. It never has to report a decline. The Presbyterian Church (North) gained 214,625; the Methodist Episcopal Church, South, 319,973; the Methodist Episcopal Church, 532,941; the Lutherans (all branches), 337,654; and the Regular Baptists (three branches), 1,132,774. The Episcopal is not the only Protestant Church that is steadily growing in numbers, nor is it the fastest growing body of non-Catholics. Steady increase is the rule of non-Catholic bodies, and to this rule there are very few and very unimportant exceptions. The *Catholic Review* might have easily ascertained this fact.

4.—Can you refer me to any literature or statistics bearing on the question of down-town churches and the congested centers of our cities?

United States Commissioner of Labor, Carroll D. Wright, has published a special report on the "Slums of Great Cities." It is full of statistics which those who would study the subject need to know. The annual reports of the Methodist City Evangelization Union and of Trinity Parish in this city are valuable. See also the symposium in *THE INDEPENDENT* of January 5th, 1893, on Unchurched Classes, and an article in *THE INDEPENDENT* of January 10th, 1895, on Statistics of a City Parish.

5.—Could you refer me to a book of historical examples for use in sermon making?

Dr. Charles E. Little's "Historical Lights," published by Funk & Wagnalls, New York City, would doubtless answer your purpose.

6.—In the last *INDEPENDENT* the article "Wanted," is ascribed to Anna B. Warner, author of "The Wide World." Is this the Century Dictionary that work is ascribed to Susan Warner, Anna B.'s sister. Which is right?

Apparently the Century Dictionary. The sisters Susan and Anna Bartlett Warner collaborated more or less in their writings. When "The Wide World" was published in 1850, its author's name was given as "Elizabeth Wetherell." Two years later "Queesby" was published by the same author. "Dollars and Cents," also published in 1855, was by "Amy Lothrop." The next year George P. Putnam began the publication of a series of stories called "Ellen Montgomery's Bookcase," the first number being "Mr. Rutherford's Children," by the authors of "The Wide World," "Queesby," "Dollars and Cents," etc. Other books of the series were also published "by the Authors," etc. This may have been designed to distinguish these books as written by the sisters, individually, but a very general impression has prevailed that both sisters had a hand in the earlier works. Miss Warner herself has not yet corrected our misapprehension.

7.—A correspondent asks what is customary in regard to the presentation by publishers of copies of their works to the authors.

Leading firms, as the Harpers, Scribners, Houghton, Mifflin & Co., present six copies to the author. The Methodist Book Concern gives one. We learn that the publishers of the United States Book Company, Lovell, Corwell & Company, give none.

Literature.

The pro and con in our list of "Books of the Week" will be considered by us as an equivalent to their publishers for all volumes received. The interests of our readers will guide us in the selection of works for further notice.

HOW A "HEATHEN" BECAME A CHRISTIAN.*

This is a remarkable book by a Japanese author, in such English as he could command, printed and published by a Japanese firm. The title-page bears this "encouragement" from Carlyle: "He that speaks what is really in him will find men to listen, tho' under never such impediments."

The author begins almost at once on the "heathenism" from which he emerged into Christianity. The pictures of his family and friends draw the portrait on the fatherly side, but are so clean cut that we instinctively accept them as drawn to life. We need to remember, too, that they are not of the average Japanese family, but present to us the *élite* of the nation, the scholarly *samurai* of the capital. The author's "paternal grandfather, who was every inch a soldier," and "never so happy as when he appeared in his ponderous armor," lamented that the land was in peace, and died with regret that he never was able to put his trade into practice. His father, a scholar and a poet as well as a soldier, was "learned in the art of ruling men." His maternal grandfather was "an honest man," abstemious "by the recommendation of his doctors," and died young, leaving a widow who "for fifty years lived a life of widowhood, brought up and educated five children with her own hands, never proved false to her neighbor, never ran in debt," and at fourscore and four years was "calmly waiting for the shadow to relieve her from the life she so bravely fought through." Such widows indeed are not uncommon in Japan. Her daughter, the author's mother, "inherited from her this mania for work. Her little home is her kingdom, and she rules it, washes it, feeds it, as no queen has ever done."

In such a home his feudal lord, his father, and his teacher "constituted his Trinity, and the vexing question would arise which of them he should save if the three were a-drowning."

But glimpses of the less favorable side of "heathenism" are also seen. The weakness of Confucianism in regard to sexual morality comes out. The author's father, amid his solemn instructions about duty and high ambition, would point, as motive and reward, to an opulent harem in view. He winds up with the striking remark:

"The I am not blind to darkness as great in other countries as my own, I do not hesitate in attributing impotence to Chinese ethics when it deals with social purity."

The author's description of the mental attitude of the worshippers, especially that of the younger worshippers, as a part of his own experience, is by far the fullest and most satisfactory we have seen. He says:

"But no retrospect of my bygone days causes in me a greater humiliation than the spiritual darkness I groped under, laboriously sustained by gross superstitions. I believed that there dwelt in each of its innumerable temples its god, jealous over his jurisdiction, ready with punishment to any transgressor that fell under his displeasure. The god whom I revered and adored most was the god of learning and writing, for whom I faithfully observed the 25th of every month with due sanctity and sacrifice. I prostrated myself before his image, earnestly implored his aid to improve my handwriting and my memory. Then there is a god who presides over rice culture whose servants are foxes. He can be approached with prayers to protect our homes from fire and robbery; and as my father was mostly away from home, and I was alone with my mother, I ceased not to beseech this god of rice to keep my poor home. There was another god whom I feared more than all others. His emblem was a black raven, and he was the searcher of man's inmost heart. The keeper of his temple issued papers upon which ravens were printed in somber colors, the whole having a miraculous property to cause immediate hemorrhage when taken into the stomach by any one who told a falsehood. I often vindicated my truthfulness before my comrades by the use of these papers."

"Still another god exercises healing power upon those who suffer from toothache. Him also did I constantly call upon, as I was a constant sufferer from this painful malady. He exacted a vow from his devotee to abstain from eating pears. Afterward, study of chemistry and toxicology gave me a reason for this in the injurious effect of grape sugar upon the decaying teeth. But all heathen superstitions cannot be so happily explained. One god would impose upon me abstinence from the use of eggs, another from beans, till after I made all my vows, many of my boyish delicacies were entered upon the prohibition list. Multiplicity of gods often involved the contradiction of the requirements of one god with those of another, and sad was the plight of a conscientious soul when he had to satisfy more than one god."

His experiences as he came in contact with Christians were often amusing, sometimes impressive, always instructive. His whole nature revolts against the self-sacrifice required, and especially the apparent sacrifice of his patriotism which Christianity called for. His experience at this time was typical of that of thousands of young Japanese.

* HOW I BECAME A CHRISTIAN. OUT OF MY DIARY. BY HEATHEN CONVERT. Kelsedra: Tokio, Japan.

"I thought I could not be forced, even by death itself, to vow allegiance to any other gods than my country's. I should be a traitor to my country, and an apostate from my national faith by accepting a faith of exotic origin. . . . But alas, mighty men around me were falling and surrendering to the enemy. I alone was left a 'heathen.'"

At length, after six months' varied experience, he was converted, and in company with several others was baptized. Each member of the church to which he belonged was in turn pastor, priest and teacher—even servant—for the day. A flour barrel "fitted up," and covered with a blue blanket, served for a pulpit. The pastoral one sat upon a stool, the people upon blankets upon the floor. A year later they were presented with an old cabinet organ. Every missionary, at least, will enjoy the following exquisitely lifelike picture:

"As the ceiling was not more than ten feet from the floor, the bellow of the organ, swelled by the chorus of fifty or more untutored voices, shook the building with discordant vibrations of the most dreadful kind. The peace of our neighbors was thus much infringed upon, and their complaints, which were not altogether unjust, were constant."

This was, as he says, after they had put up a small church building. In this they at first had the help of an American mission. Afterward, deciding upon the bold and hazardous course of undenominational independence, they heroically returned the money borrowed from the mission and held the church as their own.

"It was a reading room, a class room, a committee room, a refreshment room and a club room at the same time. Laughter that almost burst our diaphragms, sobs of penitence that touched our inmost hearts, arguments that wearied the biggest and scoundrel of our heads, and talks about markets and money-making schemes were all heard in this most convenient of houses. Such was our church, and we never have seen the like of it to the whole world."

One of the best and most instructive things in the book, is the account of his father's conversion:

"The arch-heretic was my father who, with his learning and strong convictions of his own, was the hardest to approach with my faith. I sent him books and pamphlets and implored him to come to Christ and receive his salvation. He was a voracious reader, and my books were not entirely ignored. But nothing could move him. He was a righteous man so far as social morality was concerned and not one who felt the need of salvation most. At the close of my college course I received a little prize money which, after praying over it, I decided to use in getting some presents for my parents. For my father I bought a five volume commentary on Mark, by Dr. Faber, a German missionary in China. It was written in unpunctuated Chinese, and I thought the difficulty of reading it might whet my father's intellectual appetite to peruse it. But alas! when I gave it to my father no words of thanks or appreciation came from his lips. I went into a closet and wept. The books were thrown aside, but again and again I took out the first volume and placed it on his table as before. Finally, however, I prevailed. He went through the first volume. He stopped to scoff at Christianity. I did the same with the second volume, which he read, and then began to speak favorably of Christianity. He finished the third volume, and I observed some change in his life and manners. He drank less *sake* and became more affectionate to his wife and children. The fourth volume was finished and his heart came down. 'Son,' he said, 'I have been a proud man, from this day forth I will be a disciple of Jesus.' I took him to church. His whole nature was convulsed, the eyes that were all masculine and soldiery were wet with tears. He would not touch his *sake* any more. Twelve months more he was baptized. The never a bad man he has been a Christian ever since. How thankful his son was!"

The latter part of the book is mainly occupied with the author's experiences in America. The disappointment in our civilization, the shock, the reaction on his faith are all given. There is a great deal of talk about the difficulties of missions. If one desires to know what next to the sinful inertia of the individual heart is by far the greatest of all obstacles to foreign missions at the present hour it may be found here. The criticisms are unsparring; at the same time the better features of our civilization are not unrecognized.

The book is not without its faults; but as a contribution to the study of comparative religion, foreign missions and Christian Apologetics it has decided value.

DOSEIHA UNIVERSITY, KIOTO, JAPAN.

RECENT FICTION.

Standish of Standish. By Jane G. Austin. Holiday Edition. Two Vols. (Boston: Houghton, Mifflin & Co. \$5.00.) This is a new and elegant edition of Mrs. Austin's novel, well suited to the holiday trade. As a story the novel is very attractive, and the publishers have made every part of their work beautiful. Paper, print, binding and many illustrations are in the highest style, manufacture and art.

Joan Haste. By E. Rider Haggard. (New York: Loegmans, Green & Co. \$1.25.) Mr. Haggard, in this story, departs from his well-known vein of romance, and, consequently, is less interesting than he sometimes has been. His many admirers, however, will find *Joan Haste* full of stirring scenes and sensational incidents.

All Men Are Liars. by Joseph Hocking (Boston, Roberts Brothers, \$1.50), is a novel, crudely written and roughly plotted, in which a most disagreeable picture of English life is drawn with singular vividness. While the story ends in apparent optimism, the effect is quite another thing, pessimistic to the extreme.

these who have received an English education; but there will be five foreign professors, as follows: 1, Physics and Chemistry; 2, Civil Engineering and Graphics; 3, Mechanical Engineering; 4, Geology and Mining; 5, Law. Mr. O. C. Clifford, a graduate of Oberlin College, who has been pursuing graduate work at Cornell University, has just been appointed to the professorship of Physics and Chemistry, and will sail from San Francisco on November 30th. The Chinese Government has sent \$1,500 for the purchase of apparatus, which Professor Clifford is to carry with him. The other professors will be appointed later.

President Tenney writes:

"Altho the Chinese are so proverbially slow, yet there is an element of impatience about them also. When they have decided, they want something done at once. So I have undertaken to collect a preparatory school of one hundred and twenty at once, and also the first-year class of the College, to number thirty. I shall select the students by holding examinations at Tientsin, Shanghai and Hongkong."

He adds:

"A part of our plan is to send the graduates of highest rank to foreign countries for post-graduate study. We also contemplate establishing many preparatory schools in different parts of the country."

No lover of his kind can fail to rejoice in these significant signs that the walls of prejudice which have hemmed in the four hundred millions of China from the intellectual life of Christendom are crumbling, and that this vast section of the race is to fall into the march of progress.

A CLASS OF CHINESE LITERATI.

BY THE REV. GILBERT REID,

Of the Mission among the Higher Classes of China.

To-day has closed a month and a half of instruction given to sixteen men of literary degree. Before the attempt was made, I asked several missionaries what they thought of my forming such a class. "Very good," was the invariable reply; "but where are you going to get the men?" In some cases I was asked, "What are you going to teach?" and when my reply was, "Our Catechism and the Gospel of John," I was further asked, "Do you think any will care to come for such instruction?" I could only add, "I will at least make the attempt."

The result of it was that through the aid from a few missionary friends and more especially from a few of the leading Chinese Christians, I started a class the latter part of June, which has numbered ten men, only two of whom were church members. The native Christians at first doubted the expediency of beginning with a simple catechism, as apparently below the scholarship of these literati. The simplicity of the language, however, I endeavored to compensate by unfolding the mystery of the doctrines and the difficulty of the study. Having thus for some two weeks laid a foundation of general Christian truth, I led them to the task of studying the Gospel of John. This Gospel is more adapted to a literary Chinaman than any of the other Gospels, because it deals less with a record of miracles, while those which it does mention strongly impress the mind with their supernatural character. The literary Chinaman who, at the outset, is apt to regard Christ as only a sage—is inclined to be a Unitarian—is soon induced by the simple narrative of this Gospel and the very words of Christ as there recorded, to believe that he is none other than one with the Father, "very God of very God." The study of John's Gospel is better than argument to remove doubts concerning the divinity of Christ.

All but one here registered their names as catechumens. This one, outside the ten, who was only present at intervals, is probably less convinced of the truth. Some of the ten will aid the Presbyterian, Congregational and London missions, and others I include as the first nucleus of a distinct work of my own. We all occupied rooms in the Peking University, connected with the Methodist mission, furnished to us free of charge through the kindness of the president, the Rev. H. H. Lowry, D.D. I paid for the food of these students, regarding them as my guests, the whole expense only amounting to some \$25.

While in many cases the literati of China are the strongest opponents of the Christian missionary, I have found in other cases that, if we deal with them intelligently and sympathetically, try persuasion rather than lofty dogmatism, they can be convinced of the truth of Christianity and led to become the disciples of the Savior. A friend of mine, whom I met first in 1892 prior to my return home—one who had been a mandarin for some thirty years—has just been baptized by a missionary in the city where I first met him. The conversion of these men is not hopeless.

Peking.

INDIA.

NOW AND THEN.

BY THE REV. J. H. WYCKOFF,

Missionary of the Reformed (Dutch) Church.

I AM touring in the same region where Henry Martyn Scudder, D.D., first pitched his tent in 1851. The diary of his four lies before me, and I am much impressed with the changes that have taken place in forty-four years.

1. Then there were no proper roads in the district, and the missionary experienced no little inconvenience in traveling, while communication with his family was difficult and rare. Now beautiful macadamized highways run in all directions, post offices are found in the principal villages, and telegraph wires connect the larger towns.

2. Then a white face, especially that of a missionary, was such a novelty that his tent was crowded most of the day with curious hearers. Now the missionary must seek the people, carrying the Gospel to their very doors.

3. Then there were frequently long and bitter discussions. Now the Gospel generally receives a respectful hearing.

4. Then the missionary had to do about all the preaching, there being no native preachers trained for the work. Now he is re-enforced by a band of native brethren, who preach to their countrymen with eloquence and with power.

5. Then books were freely distributed, and it was only after much persuasion that the higher castes could be induced to take them. Now they are not only sought for, but purchased by the people.

But the most interesting and significant change is in the actual results that have been achieved. Dr. Henry Martyn Scudder, as we have shown, entered the district in 1851. He was followed by his brothers, William and Joseph, in 1852. The Arcot mission was organized in 1853, and the first year of missionary work reported upon was in 1854. The following comparative table will show at a glance the growth by decades:

	1854	1864	1874	1884	1894
Missionaries.....	3	7	7	8	8
Village congregations.....	1	6	45	82	113
Organized churches.....	2	7	18	22	24
Native pastors.....	0	1	2	4	8
Other Christian agents.....	0	37	72	108	172
Communicants.....	20	231	738	1,580	1,959
Christian community.....	170	1,050	2,523	5,378	7,209
Children in schools.....	13	322	1,433	2,180	4,856
Contributions of Christians, Rs.....	38	175	1,014	1,598	2,757

Wandiash, N. Arcot.

AN INTERESTING PREACHING TOUR.

BY THE REV. H. J. BRUCE,

Missionary of the American Board.

One of the best proofs which we can have that the Gospel is exerting a powerful influence upon the rural, non-Christian communities of the district, is the increasing eagerness of the people to hear the Word whenever an opportunity is given them. Our native preachers have recently made a very interesting tour, and they have returned full of joy and enthusiasm. At the village of Masur, twenty-five miles south of Satar (which was occupied as an out-station two years ago), there is an annual festival held in honor of the elephant-headed god, Gaupatti. It has been our custom to send as large a force of preachers there as possible. This year there were ten, and they are unanimous in testifying that in their preaching tours they never before found the people so ready and eager to listen to the truth.

Arriving in the evening they took their evening meal, and then noticed waited on the Lord, pleading for a blessing upon the work of the following day. In the early morning the people began to assemble, and, as the preachers' house is situated on one of the principal roads leading to the town, large numbers of men and women were constantly passing by their door. They began to sing, and this attracted a large crowd of people, most of whom sat upon the ground and listened to the Gospel message for an hour and a half.

At the time of the fall gathering at the festival our preachers formed a procession and marched through the streets singing Christian hymns, accompanied by their musical instruments. The pilgrims, as well as the residents, were attracted by this; and they were told by one of the preachers, shouting with a loud voice, that there is only one true and living God, and Jesus Christ is the only Savior of the world. Many thousands of people were assembled, and in order that as many as possible might hear the Gospel our preachers separated into three companies, and, going to three different places, preached to crowds of attentive listeners for more than two hours. Each party afterward reported having had an intensely interesting time, and even after listening for so long a time the people were reluctant to have them leave.

In the evening the procession was again formed and marched through the streets. In the midst of the hazaar a prominent shopkeeper beckoned to them and invited them to take their stand in front of his shop, which was well lighted for his evening trade. Here a very large audience assembled, and for nearly three hours, or until eleven o'clock at night, our men, in turn, gave them the Gospel message. It is not often that it seems wise, in such a promiscuous audience on the street, to offer prayer; but in reporting this meeting our principal evangelist says: "In closing so orderly a meeting we could not do otherwise than offer a solemn prayer."

Besides the preaching, thousands of leaflets were distributed. These seem to be liked more and more; and there is no doubt that they have been the means of carrying the message to many villages around. Thus the seed is sown; and we pray the Lord that, by the power of his Spirit, it may spring up and bring forth an abundant harvest.

Satar.

PERSIA.

A SUMMER CONVENTION.

BY THE REV. W. A. SKEDD,

Missionary of the Presbyterian Board.

A WEEK spent at the lakeside in our summer convention of Christian workers gave many of us an assurance of spiritual truth and a realization of Christian love, such as we had never before known.

The place of our meeting was near the shore of Lake Urumia and thus salt bathing was an added attraction. Simply as an outing, the meeting was a success. As such it seems destined to grow in popularity; and we expect another year to have a camp of three to four hundred instead of not over half that number this and previous years.

As an object lesson of Christian decorum and freedom, the meeting was a success. Hundreds of Moslem women, besides a smaller number of men, crowded to see this strange assembly where men allowed their wives unheard-of liberties and trusted them to be true.

As an evidence of intellectual culture and grasp of mind, it was equally successful. We who were speakers found that we need not fear striking too high. The body of

native ministers, some bronzed veterans, some fresh from the classroom, listened with an attention directly proportional to the intellectual value of the address. A well-organized and closely compacted speech held the audience to the end.

As a means of spiritual culture the meeting was notable. The addresses comprised a series of Christian Missions (including a very careful résumé of the course and results of the war between China and Japan), a series on the Prophetic Order in the Old Testament and in relation to the Christian ministry, lectures on Church order and discipline, besides topics on the devotional and active Christian life. Many expressed their gratitude for fresh thoughts and inspiring truths.

Finally, and best of all, the meeting aroused a spirit of love. A week's unrestrained and unobscured interaction brought us together in a closer bond than scores of ecclesiastical assemblies. The communion table was there the symbol of a realized fact. The last evening meeting was a rare love feast; two hours and more passed unthought of in songs of praise, testimonies to God's goodness, expressed most often in Scripture words, mingled with words of some bursts of free eloquence. Spontaneity and genuineness were the characteristics of every utterance, and joy was mixed with the deeper joy.

I write this, not as narrating some great thing, but as an evidence of growth in grace and knowledge. A few days before we gathered by Lake Urumia, the great Convention at Keswick, England, united in prayer for Persia, in response to a request telegraphed by Bishop Stuart, of Isfahan.

Urumia.

COLOMBIA.

CONDITIONS OF MISSION WORK.

BY THE REV. MALBONE W. GRAHAM,

Missionary of the Presbyterian Board.

I DESIRE to send a few brief statements about the conditions of mission work in Colombia.

1. *Political Condition of the Country.*—The Republic of Colombia at present has a very highly centralized Government; the President appoints the Governors of the Departments or States, who in turn appoint the prefects of the provinces, the mayors, and the mayors the chiefs of police. In this way constant pressure can be brought to bear on the people at the instigation of the high officials. The late President Núñez, in order to advance his political ambitions, gradually allied himself with the ecclesiastical authorities, and in 1838 brought about a concordat with the Pope, by which the Constitution recognizes Roman Catholicism as the State religion. Thus ecclesiastical tyranny has been added to the abuses of civil power. When one sees the gross assumptions of paternalism in interfering with the private life and business of the individual; when clandestine issues of public money are made in order to line the pockets of interested directors of the National Bank; when enormous forced loans are levied on people who are of the opposite political party from the Government, and this is done to replenish a bankrupt treasury; when rank violations of personal liberty occur, and the freedom of the ballot, the press and speech is suppressed; when the priests thunder the anathemas of the Church against the political opponents of the Government, it is not strange that the country is in a constant state of turmoil. The wonder is that revolutions are not more frequent and violent. The times seem ripe for a fiery reaction from such domination, and when the change comes the Roman Catholic Church will suffer severely, and Protestantism will be allowed full liberty.

2. *Social Conditions.*—Colombia's prosperity is hindered by her backwardness in developing her magnificent resources. Lack of transportation facilities, restrictions on the investment of foreign capital due to capricious governmental action, the impoverishment of the country by war taxes and revolutions, leave many of her people in wretchedness. The Church has almost destroyed the public school system, and the Government suppresses private schools in which Liberal sentiments prevail. Charities, whether administered by the State or by private organizations, are inadequate and inefficient. Beggary is a horrible and pauperism a profession. Leprosy abounds. The number of lepers is estimated at 27,000, more than in all the rest of the world together.

3. *Moral and Religious Condition.*—An outward conformity to religious observances and an inward depravity of heart are compatible in human nature, and are very real facts here. Gambling is an amusement universally popular, a fashionable vice, and in the form of lotteries a business, to which even the Church lends itself. Intemperance is a crying evil. The wayside saloon and the corner liquor store are as ubiquitous here as in any other part of the world. The social evil flourishes. Concubinage is widely practiced, and has become a recognized custom. In Bogotá the illegitimate births usually outnumber the legitimate, and in Barranquilla for several years past they have been three-fourths of the whole number. Marriage is made difficult, and outside of the Catholic Church is almost impossible. A licentious priesthood, heedless of moral restraints, but jealous for ecclesiastical authority, set the standard for the people. Their opposition to evangelical truth is strong. The Archbishop of Bogotá, who by his pastoral letter in May placed under condemnation of mortal sin all who should attend Protestant services or funerals, got to the Protestant schools or read their books and papers, is the same one who tried to secure the insertion, in the last postal treaty with the United States of a clause forbidding the transmission of Protestant Bibles and religious books. Popular ignorance of the way of salvation through Christ, deep-seated superstitions and undisguised idolatry in the worship of the Virgin and the saints, are characteristic features of the religious life of Colombia.

4. *What Protestantism is Doing.*—To meet the needs created by these conditions there are in Colombia thirteen missionaries of the Presbyterian Church, North, and a Seventh day Adventist layman. The latter is located in Bogotá, trying to reach the student population of the capital. The former are located in Bogotá, one as pastor of the Presbyterian church, one in charge of the Boys' School, and two ladies in charge of the Girls' School. A church and school exist at Medellín, and a church, with two schools, at Barranquilla, where needed re-enforcements are about to arrive. The agents of the American Bible Society have met with encouraging success in their work on the north coast, and calls for the Gospel have come from the north, south and west. The opportunities for Bible teaching in the schools are eagerly seized, and evangelistic tours to the north and south-west were made during the past year. A promising itinerant work is now being done. A day's ride of Bogotá has had to be postponed, owing to the transfer of one of the missionaries to Medellín during the fortnight of the workers there. The needs are very great, while the workers are very few. An appalling indifference to their sinful condition and to its remedy in Christ needs to be broken up by the Pentecostal coming of the Spirit.

Bogotá.

OUR SISTER CONTINENT

—OR—

THE EVANGELIZATION OF SOUTH AMERICA IN THE NEXT FOUR YEARS

CONTAINING PAPERS BY

REV. A. B. SIMPSON AND EMILIO OLSSON



PUBLISHED BY THE
BOARD OF MANAGERS OF THE INTERNATIONAL MISSIONARY ALLIANCE
692 EIGHTH AVENUE, NEW YORK.



MR. EMILIO OLSSON.

The Evangelization of South America

IN THE NEXT FOUR YEARS.

The Lord has laid upon the hearts of a few of His people the earnest desire and purpose, in dependence only upon Him, to evangelize the whole of South America before the close of the present century. This bold and much needed missionary movement has been for some time laid very heavily upon the heart of Mr. Emilio Olsson, a missionary of experience in successful pioneer work in that neglected continent, and it has been taken up, after much prayerful consideration, by the International Missionary Alliance, in connection with which, Mr. Olsson and a band of pioneer workers are soon to go to the field and commence the opening of a series of stations in the most promising centres of the neglected continent.

There is no part of the world in greater need of evangelization than South America. No less than five millions of Indians still inhabit the interior and almost nothing has yet been done to carry the Gospel to them.

The ten republics of South America have lately become a family of nations and are pressing forward in commercial enterprise and prosperity; but their religious condition is extremely low. Recoiling from the corruptions of the Romish church, they have not yet found a true substitute for that detested system of superstition and oppression, and the people have, in a large measure, relapsed into infidelity and indifference. Four of these republics are entirely without the Gospel, and God has been opening the door in all of them.

Our dear brother, Mr. Olsson, in connection with the

Presbyterian Board of Missions, has travelled through the whole country, and has circulated the Holy Scriptures among all classes of the people. He knows of numerous openings where missions can immediately be planted, and small companies of believers will form a nucleus of evangelistic work in a widely surrounded district. He is thoroughly familiar with the field and ready to place men to the best advantage without the long preliminary preparation that would be needed by a new worker.

Mr. Olsson has recently visited the Missionary Training Institutes and a number of the colleges in the United States, and, already, a large band of volunteers has been secured, from whom the first party is now being carefully selected. It will consist of about a dozen missionaries, to be followed, we trust, in the next few years by increased numbers, until, it is hoped, at least a hundred stations shall have been planted in this neglected continent.

Mr. Olsson is now on his way to Great Britain with a view of conferring with a few friends and fellow-workers in England, and, immediately on his return, he hopes to leave for South America and commence work in that continent before the Spring of the present year.

We need scarcely add that Mr. Olsson has presented the very highest credentials from the leading missionaries of all societies and denominations in South America and, especially, from the Presbyterian Board of Missions, with which he has labored for many years. He is commended, therefore, to the confidence of all who are interested in this great field and authorized to communicate with volunteers for missionary work and receive contributions for the work in connection with the International Missionary Alliance.

In the following pages will be found a statement of the needs and openings in this field from the pen of Mr. Olsson.

Anyone who may desire to communicate with us further respecting this great work, or to send donations for it, may address Rev. A. B. Simpson, General Secretary and Superintendent of Missions, 692 Eighth Ave., N. Y. City, or Mr. David Crear, Treasurer International Missionary Alliance, at the same address.

The expenses of this work will be considerable. It will cost four hundred dollars to support an American missionary in South America, and any who desire to have the honor and privilege of sustaining one of these outgoing workers will have a missionary in South America assigned to them, with whom they can communicate from time to time and feel that they have a personal partnership in their work.

Contributions for the work may also be sent to our English agents, Messrs. E. Bennett, 17 Back Goree, Brunswick St., Liverpool, England, and Messrs. Dickson & Stewart, 94 Queen Victoria St., London, E. C., England.

REV. A. B. SIMPSON,

Gen. Sec'y and Supt. Int. Miss'y Alliance.

Mr. Emilio Olsson is about to visit England in the interest of South American Missions. He has a plan for the speedy Evangelization of that Neglected Continent, which has impressed me as of God ; and it has been thus far accompanied on his part by a singular zeal and sacred enthusiasm that reminds one of the prophetic "burden" of old.

I commend him to the acquaintance and fraternal sympathy of those who love our Lord and His Coming Kingdom.

1127 Dean St.,

ARTHUR T. PIERSON.

Brooklyn, Jan. 17, 1897.

A PLEA FOR SOUTH AMERICA.

By EMILIO OLSSON.

About twenty years ago I left my native land, Sweden, as a young sailor lad and I was cast upon the deep sea and there the Spirit of God was working in my heart and the prayers of my dear parents seemed to be answered. But it was not until about fifteen years ago, more or less, the Lord brought me to the Faulkland Islands in the South Pacific Ocean, some hundred miles distant from the main South American continent. There I had the great joy of hearing Christ preached in all simplicity by Mr. Ewing, a missionary from Dr. Grattan Guinness's Training Institute. As soon as I knew the Lord and His wonderful redeeming love and plan of salvation I there and then confessed His name and ever since that happy day He has been my exceeding joy. The Lord has blessed my testimony and I desire to praise His name for His blessed keeping power and grace. My life has been a wonder to myself. Twice I have been shipwrecked; another time I had to swim to save my life, another time I fell overboard, but the Lord delivered me from an instantaneous death. The Lord laid it upon my heart after my conversion to circulate the Holy Scriptures to the neglected continent and since God called me to His work in South America about twenty thousand copies of God's Word have passed through my hands. Last year I sold over three thousand Scriptures; most of them in Chili. I have visited about three hundred different places and reached by the preaching of the Gospel and by the circulation of Holy Scriptures about one million souls with the glad tidings of salvation. My travels extended in South

America to fifty thousand miles. Many thousands of homes have been visited with good results. I have met people of many nationalities and Scriptures have been sold in different languages. The Lord has used me in starting several missions in different parts of the great continent. My experience has been full of wonderful incidents of God's keeping care. I have been in danger in the desert for want of water. I have been in danger among thieves and cruel men. I also had to escape several times from the traps of the priests. One day the Lord delivered me from a dangerous bull. Travelling in the Patagonian deserts with armed natives and Indians, sleeping on the hard ground with no tents or shelters, those Indians placed their revolvers and knives for their protection and I, imitating them, placed my Bibles underneath my pillow, as I never have carried a revolver. I slept as a prince in his palace trusting in the faithful promise of my God and Saviour. One night I slept on two scorpions, the most deadly insect that there is to be found. Time will not permit me to write of the wonderful things that the Lord has done for me.

I will only speak about South America's spiritual needs and the possibility of evangelizing that great continent before the close of this century.

South America, the neglected continent, is seven million square miles in area and has a population of thirty-seven million. It is a dark land, containing one-eighth of the land surface of the whole globe.

Romanism has blighted this beautiful land and enthralled its people for centuries. Africa, China or India is no more benighted than poor South America, in spite of four hundred years of Popish rule and teaching. Yes, it is true, crosses there are in abundance, but how shall the doctrine of the cross be held up? In my travels with the Bible from Patagonia across the continent to Chili and

from Salta in Argentine via Bolivia to Antofagasta, Chili, thousands of miles, I found no one to preach Christ to the people, not a single worker to be seen, but plenty of priests, nuns, monks, papists churches, convents, saints, lights, images, crosses, etc., and are the signs of idolatry. I am glad that the good seed has been sown in Bolivia, which I hope will soon bear fruit, but as yet there is no missionary to its 2,300,000 people.

Peru has only two or three missionaries to its 3,000,000 souls.

Ecuador has none who works there as yet, and never had any to its 2,000,000.

And what about Venezuela, Colombia, Chili, Argentina, Brazil, Uruguay and Paraguay, with only a handful of workers to the millions of people unreached and still in midnight darkness, and far from the life-giving light of the glorious Gospel of Christ? But I hope the day will soon come when the Gospel shall be preached in all the world for a witness unto all the nations, and then shall the end come.

I think the blessed Gospel has been preached as a witness in all Protestant lands, and the time is not very far off when the Gospel shall be preached in all South America, Africa, China, India and all heathen lands.

In my travels in South America I have met thousands of people who have never heard the Gospel nor saw a Bible in all their lives.

Trading one day with an Indian, I asked him if he had heard of such a person as Jesus Christ. "No," he said, "who is He? Where does He live?"

At another time, speaking to an old man of eighty-two years of age about the love of Jesus, the man exclaimed from all his heart, "Blessed be God for this good news, it is the first time in my life I have heard it."

One hard, cruel man, armed with knives and revolv-



MAP OF SOUTH AMERICA,

ers, with whom I was travelling at that time in company with Ganchos and Indians, shed tears after reading the New Testament, which he handed back to me, saying, "This book I cannot read without crying. I never thought my heart to be so hard and wicked." I told him I was glad to see the power of God's Word penetrating his heart, which I trust has been changed by grace Divine. This man said he never saw a New Testament until I gave him one.

One day a young man whom I met said he had wanted a Bible for three years but did not know where to get one until he met me. Another young man, to whom I gave a tract called "The Just for the Unjust," came up to me on the street a few days later and said, "I want this book that speaks to me of the Just One who died for the unjust, and he bought a Bible and went on his way rejoicing. Such cases and many more that could be mentioned show the mighty need of South America.

Through God's providence, every country in the neglected continent is now opening its doors for the proclamation of the Gospel and to the circulation of God's Word; even the republic of Ecuador, a country that has been closed to the entrance of God's Word for 300 years. I had the great privilege of circulating the Word of God there only about two months and a half ago.

In many parts of South America the people are waiting and are hungering to receive the Word of God. The most remarkable place I ever was in was Iquique and the great nitrate fields of the Pampas, in the northern part of Chili. The people there were so intensely interested that after preaching one sermon in the Pampas every man that could read bought a copy of the Bible, and I sold thirty-five Bibles after the meeting. After another wonderful meeting in Iquique thirty precious souls came seeking the blessed Saviour, and some of them were praising the Lord

for bringing them to hear the Gospel. One old lady after another meeting said to me she had been praising God all night for sending me to an inland place to preach the Gospel. Never in the history of South America has there been such an opportunity for preaching Christ to the natives. Rev. Dr. Thomas Wood, one of the oldest missionaries of South America, told me he never saw such a time for spiritual interest amongst the people, and he and many others think that in a short time the whole continent will be awakened by a great manifestation of God's Holy Spirit in the conversion of thousands of precious souls. The golden opportunity now before our eyes ought to inspire every believing heart to do great things for the Lord and, above all, to give the blessed Gospel as a witness to all parts of South America.

I have tried over and over again to meet a man in the United States who never heard the Gospel, and I have addressed quite a number of men in my travels for the last two months and I find that most had some excuse for not becoming Christians. Giving away tracts the other day in the train from Chicago one man told me he was a class-leader in a small country place of one thousand people, and he said, to my great astonishment, that in that place they had four different churches representing four different denominations and, also, they had a Young Men's Christian Association. I pleaded to the man to go to South America to preach the Gospel, and I plead with all ministers and preachers of the Gospel to go to the heathen lands where they can have congregations from one hundred thousand to two hundred thousand souls to look after, who have never heard of Jesus, the all-sufficient Saviour. I think it is a pity that the Christians of this generation don't take into consideration the poor heathen, but spend their money in building four churches in a little town of one thousand people. No wonder the Lord cannot bless the efforts of such churches.

Oh, how sad to think of the spiritual need of South America with her 34,000,000 people wholly unevangelized after nearly nineteen centuries of Gospel dispensation! How much the Lord's great commission and command, "Go ye unto all the world and preach the Gospel to every creature," has been neglected as regards to South America by the Christian Church, is astonishing in the bare facts of her great need to-day.

South America has a just claim to be called the "neglected continent" to the shame of Christendom, who is not obeying the King's last command. Think if New York had only one preacher to every 3,400,000 souls, and that is, more or less, what South America has to-day.

Of course, the Romish priests are very bitter against the spread of the Gospel and the circulation of God's book the Bible. For 300 years the lamp of God's truth had been hidden from the people of South America by popish priests, who tried to do anything to destroy God's Word. One priest told me that he had burned twenty Bibles and wanted all the books that I had with me to burn them. And another said to me I ought to be burnt on top of my Bibles; but this persecution cannot harm us. The Lord is with us and is very good and faithful in keeping us from danger. All the powers in hell cannot destroy the Bible or stay the mighty flow of its circulation, for "the Word of the Lord endureth forever." And the mighty touch of God's Word shall yet shake the whole of South America.

What South America needs to-day is not so much sermons or religious teachers as men filled with the Holy Ghost power to witness for Jesus and to carry the Word of Life to the perishing millions. If South America is going to be evangelized it will not be in connection with education or school system, but in contact with the written Law and Gospel of Jesus Christ.

The great responsibility of God's people to-day is to

give the Gospel as a witness to every land and tribe, and in the shortest possible time, and thus hasten the glorious coming of Jesus, the King of Kings and Prince of Peace, whose right it is to reign from sea to sea. The blessed opportunity we have to preach the Gospel in South America and other lands indicates to my mind the approaching end of the age and the near coming of the Son of God.

THE POSSIBILITIES.

I believe in the possibility of the evangelization of South America before the close of the nineteenth century. The door of opportunity is open as never before. "But it is a great undertaking," says one. Yes, too great for men, but not too great for the Lord.

The matter is, will you believe it can be done and pray it may be done to the glory of God?

I think 100 earnest workers could evangelize South America in four years to come.

I know from personal experience that one man working hard can reach, by preaching the Gospel and by circulating the Holy Scriptures there, 100,000 persons a year, which would be 34,000,000 at the end of the nineteenth century.

The whole cost of evangelizing South America, I think, would be about £100,000, or \$500,000, paying for travelling expenses and missionary work.

Brethren, what is to be done must be done quickly. "The time is at hand." The holy enterprise of evangelizing South America and the whole world before the close of the nineteenth century can be done and ought to be done in God's name.

PLANS OF EVANGELIZING SOUTH AMERICA IN FOUR YEARS.

When quite alone working patiently to scatter the Gospel in South America, one day the thought struck my

mind as an illumination from heaven of the glorious possibility of evangelizing South America in four years. I believe the Holy Spirit laid this great matter on my heart and my greatest desire is in this holy enterprise that God may be all in all. As soon as I knew what is the mind of the Master I set to work to see which would be the most practical plan of evangelizing the great continent. I would start mission stations along all the great lines of communication, so as to reach both the natives and the inland Indian tribes. The Indians of the great river Amazon we can reach from two different points. The 3,000,000 Quichua Indians we can reach from Bolivia, Peru and Chili. The Indians of Gram Chaco Araucanos and the Indians of Patagonia we can reach from Argentine in several central places, and from there work out like a circle to reach these regions beyond.

Every missionary will be assigned so much territory and so many thousand souls to look after, and each man will visit the people with the Word of God and testify of a personal Saviour. Going from house to house and from place to place thus one would be able to reach the masses in all parts of South America.

For years I have been connected with the Bible societies and the Presbyterian Mission. I am sorry the Presbyterian Board cannot extend its operations just now in South America owing to debt. But the Lord has opened up another way quite unexpectedly to me. The International Missionary Alliance Board had been praying to the Lord to send a man to take the lead in the important work of evangelizing South America. After some prayer and consultation about this most important work, for the Lord Jesus, I was led to unite with this society, I commenced a campaign to get men for South America, and in about a month since I commenced visiting some of the principal Seminaries and Missionary Institutes and Train-

ing Schools in this country the Lord has given me remarkable success as regards men. Already 100 volunteers, including lady missionaries, have given their names as anxious to go and work for the Lord in South America. In Mr. Moody's Institute in Chicago forty-seven students volunteered for the work. At Northfield we had several volunteers, and in Princeton College, where there are over one thousand students, I hope we will get a number.

I am now going to visit my friends in England and Sweden, and I hope to be able to lay South America upon the hearts of all the Lord's people in those lands.

The International Missionary Alliance has undertaken in a very humble way to meet the awful need of South America, and it is quite remarkable how the Lord has been blessing this young society in sending forth so many missionaries to the foreign field. It has about 300 foreign missionaries in the heathen world. They are laboring in eleven different countries and have seventy-seven stations and already many hundreds of precious converts in heathen lands.

One thousand million of our race are still without the Gospel and the knowledge of Jesus Christ. One hundred thousand human beings die every day without Christ or hope. What right have we to hear the precious Gospel and leave a thousand million souls to die? These are great points for every Christian heart to ponder upon.

Dear believing soul, what will you do for the heathen? Four hundred dollars will support a male missionary in South America; three hundred a lady missionary and about one hundred and fifty dollars will support a native worker. Oh, do help to give the Gospel to the perishing millions now waiting in dark South America.

As for myself, I have given all that I have and what I am to the proclamation of this blessed Gospel of the grace of God. I have been married about ten years and most

of that time I have been away from my dear wife and children to spread this Gospel. I feel it is very hard to leave home at times, but some one must go and I feel woe is upon me if I don't go to those in such a great need and perishing for the want of men to tell them about Jesus and His love.

Dear friend, if you cannot go help some one else to go and if you cannot do anything pray for the benighted land and for more laborers and means to send them forth into the great harvest field of South America.

To me South America is like a deep mine and I am going down to dig for precious ore, and many precious jewels will be found that shall shine in the Redeemer's crown.

I believe Jesus is coming soon. The signs of the times show clearly that the times of the Gentiles will soon be completed and the Bride of Christ will be made ready from every land, nation and tribe. O, let us hasten that glorious day!

Editor O'Connor's Letters to Cardinal Gibbons

Eighth Series.

No. 9.

331 West Fifty-seventh Street, New York, November, 1909.

Sir:—While the tide of immigration from European countries continues to flow in such a large volume towards this continent, and especially to the United States, every thoughtful American must be concerned for the future of our country. Can this foreign element be absorbed and assimilated so as to continue and preserve the spirit of liberty and freedom on which our institutions are founded? A Jewish writer, Israel Zangwill, thinks this can be done. In a widely quoted paragraph from one of his recent works it is said:

America is God's Crucible, the great Melting Pot where all the races of Europe are melting and re-forming! Here you stand, good folk, think I, when I see them at Ellis Island, here you stand in your fifty groups, with your fifty languages and histories, and your fifty blood hatreds and rivalries. But you won't be long like that, brother, for these are the fires of God you've come to—these are the fires of God. A fig for your feuds and vendettas! Germans and Frenchmen, Irishmen and Englishmen, Jews and Russians—into the Crucible with you all. God is making the American.

As a comment on this someone may say, the American is already made, eighty millions of him, and we are getting along very well, growing in wealth and power, the envy and admiration of the world. So far as the interests of your Church are concerned, Cardinal, you are ready to strike hands with the Jew in extolling the possibilities of the country. But you know it would be death to the hierarchy and the supremacy of the Pope to have all the Catholic immigrants molded into genuine Americans. Time and opportunity may do wonders, but it is the policy of your Church leaders to retard the process of assimilation by segregating your people from the mass of the population. You hope to do this by keeping them in ignorance and by using them as pawns in the game of politics. Public men must be made to recognize the power of the Catholic vote, even while you know that

Departed Friends

A courteous Christian gentleman and a valued friend of Christ's Mission, in the person of Albert B. Whitney, M.D., has left the scenes of earth for the eternal home. Dr. Whitney frequently attended the services in the Mission chapel, and at one of the meetings in the early summer he gave an eloquent testimony both of his own faith in Christ and of the good work of Christ's Mission which he had followed with ever-increasing interest for more than thirty years.

The pulpit Bible in the chapel was a gift from a member of his family. He will be greatly missed by us all.

REV. DR. BLACKBURN

Last month it was a great shock to the people of the Church of the Strangers when they learned that their pastor, Rev. D. Asa Blackburn, had died in the New York Hospital. He had been ill for some time, but his death at the age of 47 was a great surprise to all his friends. As the Church of the Strangers is only a few doors from the Christ's Mission building and Dr. Blackburn also lived on West Fifty-seventh street, he was a frequent caller at the Mission, whose work he greatly admired. He was a Southerner by birth, like his predecessor, the Rev. Dr. Charles F. Deems, the first pastor and founder of the Church of the Strangers. For fifteen years Dr. Blackburn was a faithful beloved pastor of the church, and greatly admired and respected by the community as a good man and most friendly gentleman. Being the nearest ministerial neighbor to the workers in Christ's Mission, his departure is a personal loss to them.

DR. GEORGE DOWKONTT

Among the Christian workers in New York City, Dr. George Dowkontt, whose death took place in August, had a conspicuous place. He was born in London, England, the son of a Polish patriot, and was a Roman Catholic in his youth. While connected with the English navy he was converted in a sailor's mission in Liverpool. He came to America in 1879, and after graduating in medicine established a training school for medical missionaries in this city. In the early years of the Northfield conferences Dr. Dowkontt, the Rev. Jacob Freshman, D.D., the converted Jew, and Rev. James A. O'Connor, who had then recently established the work of Christ's Mission, were conspicuous among the speakers on their special lines of Christian work.

you are losing your members by tens of thousands every year, because your Church has no spiritual power with which to bless them; and the success that has attended your efforts to get a grip on political affairs bodes ill to the future of the nation.

One of the most conspicuous results in this direction recently has been the enactment of laws in several States, of which this is one, making October 12, the day on which Christopher Columbus discovered one of the West Indian islands, a public holiday in honor of this event. The purpose of this scheme is evident to the most casual observer, for this date precedes the November elections by a few weeks, and by organizing great processions and large gatherings, the local priests will be able to impress politicians of all parties with the strength of the Catholic vote and the necessity for meeting any demands that may be made upon them in the interests of the Roman Church.

The more we learn about Columbus himself, his manner of life, and especially the institutions he represented, the more incongruous appears the spectacle presented by citizens of free States such as make up this Union, stopping work for a whole day in order to honor his memory.

Justin Winsor, librarian of Harvard University, in his book, "Christopher Columbus," gives a careful estimate of his personal character; and on pages 505 and 506, after discussing various influences of the age upon the discoverer, he says, in part:

That Columbus was a devout Catholic according to the Catholicism of his epoch, does not admit of question, but when tried by any test that finds the perennial in holy acts, Columbus fails to bear the examination. There was no all-loving Deity in his conception—his Lord was one in whose name it was convenient to practice enormities. He shared this subterfuge with Isabella and the rest. He had no pity for the misery of others, except they be his dependents and co-sharers of his purposes. He found a policy worth commemorating in slitting the noses and tearing off the ears of a naked heathen. He talked a great deal about making converts of the poor souls, while the very first sight which he had of them prompted him to consign them to the slave-

mart, just as if the first step to Christianity was the step which unmans.

The first vicar apostolic sent to teach the faith in Santo Domingo returned to Spain no longer able to remain, powerless, in sight of the cruelties practiced by Columbus. Isabella prevented the selling of natives as slaves in Spain when Columbus had despatched thither five shiploads. Las Casas tells us that in 1494-96 Columbus was generally hated in Española for his odiousness and injustice, and that the Admiral's policy with the natives killed a third of them in those two years.

The very first words he used in conveying to expectant Europe the wonders of his discovery suggested a scheme for enslaving the strange people. He had already made the voyage that of a kidnapper by entrapping nine of the unsuspecting natives.

It is to Columbus, too, that we trace the beginning of that monstrous guilt which Spanish law sanctioned under the name of repartimientos, by which to every colonist, and even to the vilest, absolute power was given over so many natives as his means and rank entitles him to hold.

But even if he had been a totally different character from that represented by this learned historian, he personified spiritual tyranny and temporal despotism of the most odious kind. He represented the Papal power as supreme in the State and using the kings under its power to crush out anything like religious or civil liberty with fire or sword. He represented the Inquisition and all the horrors associated with that institution, and where he ruled there would have been no toleration of anything but Papalism of the very worst type. From the careers and deeds of Cortez in Mexico and Pizarro in Peru, we can judge something of what the rule of Columbus would have been like over such peoples, although Columbus seems to have lacked many of the finer qualities possessed by those two typical Catholic adventurers.

American Protestants would render good service to their country if they took advantage of this holiday to instruct their children on the essential differences between the Catholicism of Columbus and the principles of the Declaration of Independence and the Constitution of the United States, and point out the poverty, ignorance and other evils that flourish in the so-called Catholic countries—and in our own, too, in

proportion to the power of the Roman Church over the people.

If we consider the principles and the institutions that Columbus represented, it will not be difficult to imagine what kind of country this would have been had he taken possession of it and established its government.

In the first place, none but Spaniards would have been allowed to come into the country and no trade or commerce would have been permitted with any other country than Spain. The colonists who might come would have been ruled by him and his officers like those of *Española*, who hated him and were glad to see him return to Spain.

Of liberty of any kind he had not the slightest conception, and just as he lived under the spiritual tyranny of the Papal Church himself and was exploited by its ecclesiastics for their profit, so he oppressed all who dwelt under his authority, for his own advantage. His patrons and employers, Ferdinand and Isabella of Spain, made themselves the tools of the Papacy in every department of government, and he would have tried to create another Spain here if he had had the opportunity.

Not one of our free institutions would ever have existed for an hour if he could have prevented its invasion, and he would have promptly set the agents of the Inquisition upon any person who should have tried to introduce any of them. To him the Pope was the real Vicar of Christ on earth, the King or the Emperor ruled by divine right, and the Bible—if he ever heard of it—was something to be destroyed wherever found. Liberty of conscience, freedom of the press, the freedom of any part of the life of a man from the control of the priest, and the right of the people to any voice in political affairs would have been to his mind inventions of the devil; while the mere suggestion of separating the Roman Church from the national treasury in any country or of tolerating the existence of any school or college not in the grip of the bishops or religious orders, would have made him feel that any person entertaining such ideas was worthy of instant death.

After Spain had been in the Philippines for three hundred years, the American army found savages within fifty miles of Manila; so it is safe to assume that under Spanish rule much of this country would still be in possession of warlike Indians, whose territories would not yet have been invaded by steam engines and automobiles, any more than has been by far the greater part of the immense territory of Brazil. This continent would probably be as little explored as South America, in which most of what development has been done has been accomplished by Protestant nations and Protestant capital.

The institutions represented by Columbus have destroyed the commerce of Spain, Portugal, all the Italian republics, and hindered the development of Austria's trade. By the Revocation of the Edict of Nantes they dealt a blow to that of France in the reign of Louis XIV from which it has never fully recovered. They have also put Guatemala, San Salvador, Nicaragua, Peru and Ecuador in a class by themselves at the foot of the column of commercial nations, though every one of those countries is rich in natural resources. While the history of Mexico and of Peru tells us what the Roman Church has done for countries possessing wealth easily obtained, it has not yet made one new country, or developed a single colony. On the other hand, the attempts of Catholic countries to create colonies have all been miserable failures, while the Dutch and English colonies, founded and developed on Protestant principles, have become the envy of all other nations—this country being far and away the most magnificent example the world has ever seen.

There is a widespread impression in this country that the bigotry and intolerance of the Roman Church represented by Columbus is a thing of the past, and that there would be no danger, Cardinal, of your Church persecuting Protestants in these days even if it had the power; but while the echo of the Columbus celebration here was still in our ears, at Barcelona, a Spanish patriot, Francisco Ferrer, was executed at the bidding of the Jesuits, whose schools he had supplanted by secular institutions of learning.

Yours truly, James A. O'Connor.

Editor O'Connor's Letters to Cardinal Gibbons

Eighth Series.

No. 13.

331 West Fifty-seventh Street, New York, April, 1910.

SIR: In my last two letters I had occasion to give you some good natured counsel about your visit to this city in January to eulogize the Paulist Fathers in their futile efforts to make Papists of American Protestants, and also your irreverent reference to the divine vengeance causing the rise of the River Seine and flooding the city of Paris because the French people had deprived your church of \$8,000,000 a year and driven out the teaching orders as the enemies of the Republic. Those monks and nuns would not obey the law which separated the State from the Church, and you implied—the wish was father to the thought—that the Almighty punished those French Catholics by these floods for making those laws. Before the ink was dry that recorded your impious utterance, the beautiful city of Paris had recovered her wonted prosperity and gaiety.

Then you had a bad time in February—which was duly set forth in the March letter—when the Pope insulted the American people by snubbing Vice-President Fairbanks on the occasion of his visit to Rome, because he would not break his promise to speak in the Methodist Church.

You seem to have recovered in some measure from the chagrin of those blunders, for we find this item of news in the Baltimore letter of the New York *Christian Advocate*, March 24, 1910, under the heading:

“SAINT PATRICK AND THE PUBLIC SCHOOLS.”

One of the most foolish things done by the School Board was the making of Saint Patrick's day a holiday in the public schools of Baltimore city. As Lincoln's Birthday was passed over, the teachers at first thought it was a “joke.” Mayor Mahool, unable to make a legal holiday in the city, declared all municipal offices closed at noon. It was too good a thing for Cardinal Gibbons to pass by and arrangements were made for a parade on Saint Patrick's day, the first Irish parade for twenty-six years, with 1,500 men in line. The Baltimore county schools did not have holiday even on Washington's Birthday.

As you know, Cardinal, the *Christian Advocate* is the great Methodist paper of this city, and it seems providential for the Protestant cause that you should have made another blunder that called forth this remonstrance from the largest Protestant denomination in America. The Methodists will get even with you for the indignity your Pope sought to place upon one of their most distinguished members, and the American people will sustain them in all their efforts. The absurdity of making St. Patrick's Day an American holiday, even where Washington or Lincoln Day is not observed, is so ludicrous that I am much mistaken if you will not find that you have over-reached yourself in this little political deal.

COMMEMORATION OF TOLERATION IN MARYLAND.

Another public matter in which you meddled last month has aroused much indignation not only in your own city of Baltimore, but throughout the State of Maryland. The citizens of Annapolis, the State capital, recently celebrated the two hundredth anniversary of the grant to that city of its charter by Queen Anne, of England, and many of them thought it would be fitting to erect a memorial there in commemoration of the original settlement of the place in 1649, and of the passage of the "Act Concerning Religion" in that year, and a bill was accordingly placed before the Legislature providing an appropriation of \$10,000.

The memorial decided upon was a public fountain, bearing the figures of a Puritan, a Cavalier, and a priest, representing the three religious bodies in the colony when the city was founded. A picture of it appeared in the *Baltimore Sun*, March 13. You thereupon entered a public protest saying that neither Puritan nor Cavalier was instrumental in establishing religious liberty in Maryland, and therefore their statues should not appear on the memorial, but that the representative of your Church alone should be placed on this memorial.

The facts, however, are lucidly set forth in the clause of the bill introduced in the Legislature, as follows:

In the year 1649 the General Assembly of the Province of Maryland passed the famous "act concerning religion," which for the first time in America established by law religious liberty, although religious liberty had been the established rule and practice in the Province of Maryland since its settlement.

Your impudent interference in this matter was, of course, promptly challenged, and among others who appealed to the facts of history was Major Richard M. Venable, a learned authority on Maryland history, who said:

It would be absurd to put the figures of the Calverts [Roman Catholics] on the monument despite the fact that Protestants were allowed to worship in the colony those Catholics founded. The reason is simple. Under Charles I, who nominally was a Protestant, however much he might have been a Catholic at heart, and had a Protestant Parliament at his heels, persecution of Protestants as such in an English colony would have been utterly out of the question.

That ought to be plain enough. Then why give them the credit for a religious toleration they could not help? Under the Commonwealth, with Cromwell the English ruler, himself a tolerant and liberal man, it would have been equally unthinkable.

The Rev. Charles M. Levister, Editor of the *Baltimore Methodist*, also in a public letter said:

To erect a monument commemorating religious toleration and make that monument a memorial to Lord Baltimore as representing the Roman Catholic position on that question is a wilful perversion of the history of the Church from its beginning. Whatever opinion Lord Baltimore himself may have held concerning this matter, it is inconceivable how any person who is at all familiar with the history of Roman Catholicism can claim that Lord Baltimore's attitude reflected the position of his Church.

I am sure that you recall the well known fact that in the very year in which the charter was granted Lord Baltimore giving him proprietary rights in Maryland, Galileo was forced, under threat of torture by an inquisition ordered by Pope Urban VIII, to recant the truth of God, which he had discovered in the skies.

So you stand convicted of perversion of historical facts—and this not for the first time, either. When you returned to this country, from your visit to the Pope in Rome, to Baltimore, in 1908, the Rev. Randolph H. McKim, D.D., of Washington, D. C., proved, in a public letter, the falsity of your pulpit utterance during the Eucharistic Congress fiasco in London a few weeks before, in which you made the plea now under consideration. In that letter, Dr. McKim showed that Lord Baltimore's colony was largely made up of Protestants; that the colony could not have existed without religious toleration; that the legislature which passed the act concerning religion had sixteen Protestants to eight Catholics; that the colony charter required recognition

of the religion of the Church of England; that the charter also demanded toleration for both Protestants and Catholics; and that the genesis of the Maryland Act was in the act passed by the English House of Commons, October 27, 1647, which, in the same language as that of the Maryland decree, said that the inhabitants of all American plantations should "have and enjoy the liberty of conscience in the matters of God's worship." Dr. McKim also showed that if the colony of Maryland had then been under the sway of such sovereigns as Mary of England, Philip II of Spain, or Louis XIV of France, there would have been no toleration at all—any more than there was in France, Spain and Italy during the period under review.

All Marylanders delight to honor the memory of Lord Baltimore, and there is no objection to his statue on this memorial in Annapolis. But your posing as the apostle of religious toleration is ludicrous in view of the facts of history both past and present. During the very week in which you were claiming for a Roman Catholic the credit of introducing religious toleration in this country, the New York papers contained this despatch from Caracas, Venezuela, March 18:

The Rev. Gerard A. Bailly, a missionary of the Christian and Missionary Alliance and agent for the American Bible Society, while holding services at Guarenas, was attacked by the Catholic populace, though he escaped uninjured. An Italian convert was less fortunate and was thrown into a ditch. The Bibles used at the service were destroyed by the assailants. The Italian Minister has asked for an investigation, and American Minister Russell has also demanded that the Foreign Office investigate the assault upon Bailly and that reparation be made.

Rev. Gerard Bailly is a native of California and has been engaged in missionary work in Venezuela for about ten years. He was sent out by the Christian and Missionary Alliance, but has acted also as agent for the American Bible Society. The headquarters of the mission in Venezuela is at Caracas.

The intolerance and bigotry of the Roman Church are part of its very fibre, and you and all other members of the hierarchy are bound by oath to enforce its decrees whenever and wherever possible.

Thus I leave you this month, Cardinal, to such reflections as a man in the pillory might enjoy.

Yours truly,

JAMES A. O'CONNOR,

Colonel Roosevelt and the Pope

A despatch from Rome, March 22, said:

The arrangements for Col. Roosevelt's audience with the Pope were completed to-day. The audience is fixed for April 5. The arrangements for the reception were made by the Vatican authorities on condition that Col. Roosevelt does not lecture before the American Methodist Church while in Rome.

The Methodists now realize that it will be extremely difficult to persuade Col. Roosevelt to forego the audience with the Pope, which he was so keen about that he applied for it himself.

Counsellor Charles Eaton, of New Hampshire, whose vigorous writings in defence of the rights of Catholics against the tyranny of their hierarchy have been so acceptable to our readers, in a communication received last month suggests a general protest against Mr. Roosevelt's visit to the Pope. Our good friend says:

Can we not start a general protest against Mr. Roosevelt kissing the hand of the Roman Pontiff, who threatens to punish here and hereafter all our Catholic fellow-citizens—numbering 14,000,000 according to hierarchical figures—who take advantage of our institutions and practice our liberties? I would like to see such a protest signed by converted Catholic Italians and mailed to him, care of the American Ambassador at Rome. It might begin: "We, formerly Catholics—now Protestants—having used the liberty given us by the Constitution of the United States, and, therefore, now under the condemnation of the Pope and exposed to ostracism and boycott from our friends and kindred, who like ourselves have been taught to scorn and reproach all who leave Catholicism and become Protestants—and also exposed to eternal torture, protest," etc.

Another protest might go forth from American citizens asking Mr. Roosevelt if he thinks it loyal to religious liberty to kiss the hand that orders the burning of the Bible—the Bible of his countrymen.

Mr. Roosevelt knows that Section 4, Article IV of the Constitution of the United States guarantees a "republican form of government" and he should know that the Pope

avowedly seeks to make our Government a Papal theocracy in all that embraces marriage, education, morals and religion.

Article VI of the Constitution, too, declares all American laws to be the "supreme" law of the land, whereas Mr. Roosevelt should know that the Pope is ever striving to erase that word "supreme" and exalt the supremacy of the canon law of the Vatican above the laws made by the Catholic and non-Catholic American people.

Mr. Roosevelt should further know that the reservations in the VIIIth and IXth Amendments of the Constitution give the people, all the people—Catholic and non-Catholic—jurisdiction over the marriage altar, over the school-book, over the press, over the Bible, over the Church and over liberty of speech; and he should know that the Pope is continually striving to wrest this jurisdiction—this blood-bought sovereignty—from his fellow-countrymen.

MR. ROOSEVELT REFUSES TO SEE THE POPE

THE CONVERTED CATHOLIC is usually in the hands of its readers by the first of the month of issue, but sometimes the printer causes delay of a day or two. That has been the case this month, and what at first seemed to be an inconvenience has been providential, for it gives us the opportunity of announcing that Mr. Roosevelt has refused to visit the Pope, because the Vatican officials in extending the invitation, on March 23, had said:

"We hope that nothing will arise to prevent the interview, such as the much-regretted incident which made the reception of Mr. Fairbanks impossible."

To this our great ex-President replied on March 25:

"It will be a real pleasure to me to be presented to the Pope, and I fully recognize his right to receive or not receive whomsoever he chooses, for any reason that seems good to him. On the other hand, I, in my turn, must decline to make any stipulations or submit to any conditions which in any way limit my freedom of conduct."

Then the Pope said the interview could not take place. Mr. Roosevelt said "All right," and all Americans say "Alleluia!"

Editor O'Connor's Letters to Cardinal Gibbons

Eighth Series.

No. 14.

331 West Fifty-seventh Street, New York, May, 1910.

Sir:—By a fortuitous concurrence of circumstances I am compelled—I shall not say unwillingly—to begin this Letter after the manner of the preceding Letters for this year by referring to the troubles that have come upon yourself and your Church. You visited the Paulist Fathers of this city in January to eulogize their work of “converting” Protestants, on the occasion of the fiftieth anniversary of their society. In your words of praise you lauded the Rev. Isaac T. Hecker, the founder of the Paulists, and compared him to “St.” Dominic, the persecutor of the Albigenses, and to Ignatius Loyola, the founder of the Jesuits. You were unfortunate in the comparison, for Dominic is known in history as the man of the bloody Inquisition, and Loyola’s name is synonymous with Jesuitism, which is the embodiment of every form of villainy—*Ad maiorem Dei gloriam* (“For the greater glory of God”). That blunder of yours was referred to in my February Letter.

In March the refusal of Vice-President Fairbanks to deny his Protestantism that he might have an audience with the Pope caused you much trouble, but that was as nothing compared with the present predicament in which the Papacy has been placed by Colonel Roosevelt’s visit to Rome.

Then in my April Letter I referred to the falsity of your impudent claim that religious toleration was first introduced into this country by members of your Church.

As a human being, a fellow citizen and a Christian, I am sorry for the accumulation of troubles that has come upon you this year. But as a Protestant who has come out of the darkness and superstitions of your Church I cannot say that I weep with you or share your sorrows. With the Bible as the rule of faith and practice of Protestants, it would be inconsistent for those whose fathers also came out of Romanism to lament the overthrow of the Papal power in this world.

The history of your Church for the forty years that cover the



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period since the declaration of Papal Infallibility and the occupation of Rome by the Italian Government, can be viewed only in its proper light as a fulfilment of prophecy. Almighty God chooses His own instruments and His own time for the accomplishment of His purpose. The signs of the times clearly indicate that the disintegration of the whole Roman system is making rapid progress. You, Cardinal, have seen the overthrow of the Temporal Power, the establishment of the French Republic and the separation of Church and State in that great country; also the expulsion of Spain by this young Protestant nation from the Western world and from the Philippine Islands.

Now comes Theodore Roosevelt, the most popular man in all the world, and, without any such desire upon his part, he finds himself used, in the hand of God, to deal the most crushing blow to the Papacy that it has ever received in the United States.

You and Archbishop Ireland and other prelates, who have spent so much time and trouble in trying to make the American people think that the fundamental hostility between the Vatican and all civil and religious liberty has become a thing of the past, have had all such utterances condemned by the Pope himself in a voice so loud that it has been heard all over the world.

All the statements by the ecclesiastics of your Church to the effect that the allegiance of Roman Catholics to the Papacy is only "spiritual" are also shown to be without foundation, because Pope Pius X has made it manifest that he not only claims temporal power over Protestants as well as Catholics, but that he would have exercised it over Colonel Roosevelt himself had that gentleman fallen into the trap.

Again, your loud professions about the gratitude and appreciation felt by the heads of the Church for the favors and benefits that have been bestowed upon their representatives in this country for so many years are seen to be as empty, worthless and misleading as your utterances on other matters. Like the serpent in the ancient fable that bit the man who put it in his bosom to warm it, your Church has proved itself the foe and the destroyer of every nation that has granted it hospitality. It is not necessary to go outside this country to find abundant proof of this. In return for the benefits conferred upon your Church by our Government the hierarchy has in many States banished the Bible from the public

schools—to the great detriment of the spiritual, intellectual, and moral welfare of the rising generation. To-day in every parochial school in the land children are being brought up to regard the Pope as the Vicar of Christ and Supreme ruler in the earth, and taught, directly or indirectly, that the free institutions for which the fathers of the nation shed their blood are more or less contrary to the teaching of the only true Church, and only to be utilized for the increase of the power and influence of the hierarchy until such time as the power of Rome shall be great enough to overturn the present order of things and bring the whole country under the Papal yoke. Of course these things may not be put in just this way by the monks and nuns in your schools, but the “atmosphere” and the general trend of feeling and influence prepares the minds of the children to receive these things a little later in life. In the meantime they grow up recognizing the Pope and priest as the greatest authority, whose instruction in all the affairs of life they receive as from God Himself.

Though it may add to the troubles that press upon you at this time through your obstinate adherence to Papalism, I must here refer to some facts regarding your Church which you may not like, and especially to one incident connected with the Papal insult to Mr. Roosevelt which is scarcely of less importance than the ex-President’s action in snubbing the Pope. I refer to the fine stand taken by the Rev. Dr. Tipple.

THE STATEMENT OF THE REV. DR. TIPPLE

On Monday, April 4, the Rev. Dr. Bertram M. Tipple, pastor of the American Methodist Church in Rome, after being received by Mr. Roosevelt, issued a statement expressing the greatest satisfaction that the proposed visit to the Pope had been cancelled. He said:

“While the work of Methodism in Rome started the rumpus, it is no longer Methodism, or any other ism, but the great principle of toleration. Mr. Roosevelt has struck a blow for twentieth-century Christianity.

“The representatives of two great republics have been the ones to put the Vatican where it belongs. President Loubet refused to accede to Vatican conditions, and now Mr. Fairbanks and Mr. Roosevelt come to maintain the dignity and

independence of American manhood in the face of Vatican tyranny.

"The Vatican is incompatible with republican principles. This is a bitter dose for patriotic Catholics in America to swallow. I wonder how many doses of this sort they will take before they revolt? Is Catholicism in America to be American or Romish? If Romish, then every patriotic American should rise to crush it, for Roman Catholicism is the uncompromising foe of freedom.

"After the Fairbanks episode the Methodists never dreamed that the Vatican would commit a similar blunder with Mr. Roosevelt. That it has done so is added proof that the policy prevailing there is the same yesterday, to-day and forever. The Vatican is the Vatican. The world advances but the Vatican never.

"Americans can now better understand how it is that the Roman Church has lost France, the men of Italy, and is losing Spain and Austria."

JOHN WESLEY ON ROMAN CATHOLICISM

It is nothing new for the Methodist Church to be in conflict with Roman Catholicism. John Wesley, the founder of Methodism, early in his ministry perceived the evil that is inherent in that religio-political organization. In a letter written from London in 1780, he said:

That no Roman Catholic does, or can, give security for his allegiance or peaceable behavior I prove thus: It is a Roman Catholic maxim, established, not by private men, but by a public council, that "no faith is to be kept with heretics." This has been openly avowed by the Council of Constance; but it never was openly disclaimed. Whether private persons avow or disavow it, it is a fixed maxim of the Church of Rome.

The power of dispensing with any promise, oath, or vow is another branch of the spiritual power of the Pope. All who acknowledge his spiritual power must acknowledge this. But whoever acknowledges the dispensing power of the Pope can give no security for his allegiance to any government.

Oaths and promises are none; they are light as air; a dispensation makes them all null and void. Nay, not only the Pope, but even a priest, has power to pardon sins! This is an essential doctrine of the Church of Rome. Oaths are no

security at all; for the priest can pardon both perjury and high treason.

Setting then, religion aside, it is plain that upon principles of reason, no government ought to tolerate men who cannot give any security to that government for their allegiance and peaceable behavior. But this no Roman Catholic can do, not only while he holds that "no faith is to be kept with heretics," but so long as he acknowledges either priestly absolution or the spiritual power of the Pope.

John Wesley, though one of the great religious leaders of the world, did not claim to be a prophet, but his characterization of Roman Catholicism is as true to-day as it was when written one hundred and thirty years ago. Roman Catholics can be loyal American citizens only in proportion to their independence of Popery, and if they say out loud that they are free from Popish control, they will be excommunicated. So they are on the horns of a dilemma.

William E. Gladstone, the great English statesman, orator and scholar, was not less pronounced, though more diplomatic, than John Wesley in his description of the dual allegiance required of Roman Catholics. In his "Vatican Decrees," this is set forth with much learning. Mr. Gladstone's friend, Lord Acton, a Roman Catholic, was but little less outspoken on this subject.

The dual allegiance of Roman Catholics has been strikingly illustrated in the case of the present Lord Mayor, of London, Sir John Knill, who is a Roman Catholic, and very zealous in his faith. In a cable despatch to the *New York Sun*, dated April 23, it is said this Lord Mayor "got into hot water recently at an official banquet because he proposed the health of the Pope before the health of King Edward."

Dr. Tipple has been criticized for not waiting until Mr. Roosevelt's departure from Rome before issuing his statement. But no one has challenged the accuracy of his description of Vaticanism or questioned his personal courage, integrity or good faith.

The Vatican bureau of misinformation sent out a despatch to the effect that Mr. Roosevelt had not only disapproved of the statement of Dr. Tipple, but that he had said he would have him recalled from Rome by the Methodists at home. Of course Mr.

Roosevelt said nothing of the kind. We have the clearest testimony as to that.

A Rome despatch, April 24, to the New York *World* quoted the following statement that had just been issued by the Rev. Dr. Lowrie, rector of the American Protestant Episcopal Church in Rome:

The report that the ex-President spoke to me of his purpose to drive out the Methodists from Rome, characterizing them as a disgrace to any religion, is absolutely without foundation. I desire to say that Mr. Roosevelt said nothing to me with reference to Methodism in Italy.

It is not necessary to make this declaration for Mr. Roosevelt's sake, as nobody would believe that he made such a preposterous statement. I say this for my own sake, because I would not have it supposed that I could listen without protest to such an expression as was falsely attributed to Mr. Roosevelt.

My relations with the Methodist mission in Italy have always been friendly, and I esteem its work here as most useful.

The American people will learn that it does not pay to help your Church in any way. Mr. Roosevelt's case is the latest example of this. Even the newspapers that have been opposed to Mr. Roosevelt in politics have condemned the tactlessness and ingratitude of the Pope, though they would like to poke fun at the ex-President in connection with the matter. Under the heading, "The Area of Rome," the New York *Evening Post* of April 7 published a communication from a writer who says: "The fact of the matter is, there isn't sufficient space in Rome for two Infallibles." Nor will there be in America when Roosevelt returns; and his Catholic friends in politics will tell the Pope so. Then they may be excommunicated, and that will place them in good company, for as a loyal Freemason who hobnobbed with all Masons in Rome, Roosevelt is also excommunicated.

Yours truly,

JAMES A. O'CONNOR.

Form of Bequest to Christ's Mission

I give and bequeath to Christ's Mission, organized in the City of New York, according to the Laws of the State of New York, the sum of \$..... to be applied to the use and purposes of said Mission.

SERVICES IN CHRIST'S MISSION

331 West Fifty-Seventh Street, New York

JAMES A. O'CONNOR, PASTOR

AT the services in Christ's Mission on Sunday afternoon, April 10, the Rev. James A. O'Connor, in referring to the Roosevelt-Vatican incident, said:

There are three special features in connection with this international religio-political episode worthy of consideration.

First, Pope Pius X, in his manner of refusing to receive Mr. Roosevelt in audience because the latter would not give assurance that he would refrain from visiting the Methodist College in Rome, after the manner of Vice-President Fairbanks, conclusively demonstrated that the Roman Catholic Church is a political institution quite as much as a religious organization.

In the correspondence that passed between Colonel Roosevelt and Mr. Leishman, the American Ambassador to Italy, the Vatican authorities appear as diplomatists after the manner of other courts and governments, whereas Mr. Roosevelt did not give them recognition in that capacity, but sent his communications through Monsignor Kennedy, rector of the American College. "Please tell Dr. Kennedy so-and-so," were his words to Ambassador Leishman, but Cardinal Merry del Val, the Papal Secretary of State, considered the correspondence "diplomatic," for he rebuked Mr. Roosevelt by implication, for giving the documents to the press, which he pointedly characterized as a violation of diplomatic usages, such as prevail at all courts.

Mgr. Falconio, the Papal Delegate at Washington, D. C., said, too, in speaking of the matter: "It must be considered that the Holy Father considers himself as a sovereign ruler, and as such is considered by other nations. * * * Every government has its etiquette or rules to protect the office and position of its ruler." American Protestants cannot help seeing now that the Roman Church is the most powerful political organization in the world, which, having no territory of its own, meddles in the affairs of other nations whenever and wherever it has the opportunity, by working through its followers, to whom the Church is "the gate of Heaven," as

Editor O'Connor's Letters to Cardinal Gibbons

Eighth Series.

No. 15.

331 West Fifty-seventh Street, New York, June, 1910.

SIR:—After the appearance of my Letter of last month, in the introduction of which I recounted some of the disasters that have befallen your Church in recent years, such as the liberation of the Italian people from the Papal yoke simultaneously with the promulgation of the blasphemous decree of Papal Infallibility; the expulsion of Spain from the western world by this young Protestant nation; the separation of Church and State in France; and the tremendous upheaval in your Church caused by the refusal of the great Theodore Roosevelt to visit the Pope—after that Letter recounting those providential incidents had appeared, I thought I could address you on less exciting and irritating topics.

But it seems the will of God concerning your Church, especially in this country, which you had hoped to capture and subdue, and bring under the Papal sway, that its embroilments and humiliations should continue, and that you personally should feel the chagrin arising from these incidents.

The reverberations of the Roosevelt rumpus in Rome had not died away when you were mortified by the attack upon Colonel Roosevelt of your *confrère*, Archbishop O'Connell of Boston, and your heart was pained and your vanity wounded by the rebuff you received at the hands of the Pope himself, when he curtly refused to receive in audience your neighbor and friend the Right Reverend Dr. Paret, the Protestant Episcopal Bishop of Maryland.

I think by this time, Cardinal, you must realize that you are *persona non grata* at the Vatican.

When you were in Rome in the fall of 1908, you must have been greatly chagrined when the Pope's organ, the *Osservatore Romano*, so promptly rebuked you for giving utterance in Rome to sentiments about the separation of Church and State that would have been appropriately misleading if spoken in an American city.

But that was a small affront—though sufficient to cause you to leave Rome with more haste than dignity—compared with the refusal of the Pope to receive your friend Bishop Paret.

Kind Words

Our esteemed contemporary, *The California Christian Advocate*, has graciously reproduced in its issue of March 17, 1910, the following appreciation of THE CONVERTED CATHOLIC:

In the October issue of the *Review and Expositor*, the learned quarterly issued by the Southern Baptist Theological Seminary, Louisville, Ky., is the following review of the bound Volume of THE CONVERTED CATHOLIC, by one of the editors, Rev. Dr. W. O. Carver: "For twenty-five years this monthly magazine has been published by the pastor of Christ's Mission, New York. It is conducted on a high plane, free from the cheap abuse of the Catholic Church and clergy often to be met with in those who, like the editor and worker, have had bitter experience of the enslaving spirit of the Church. The aim of ministering the gospel in the spirit of Christ for those who need the freedom of the spirit that is denied in the Catholic Church actuates the whole work of the Mission and of the Magazine. Those who want to keep posted concerning all the movements of the evangelical trend within the Catholic Church and from it, as well as with efforts for the conversion of Catholics, will find here their best medium of current information. There is distinct propagandism against Catholic political aggressions in America, but it is a frank, manly propagandism, not violent and extravagant."

Bishop McCabe's Prophetic Words

The late Bishop McCabe, of the Methodist Episcopal Church, in a sermon at the Christ's Mission services, in 1896, most warmly commended the work of Pastor O'Connor and said:

There is a great religious movement among Catholics here and everywhere. Even in Rome the wonderful new era has set in. We dedicated there last year a great building that embraces a church, a publication office, a printing press and a school.

Four grandsons of the great General Garibaldi are among the pupils of our school, and they also may be preachers of the Gospel. And this is only the work of the Methodist Church. There are other religious bodies also at work in Rome. Only a quarter of a century ago you could not carry into Rome a Testament in your valise which would not be confiscated. Now we are printing there Bibles and Testaments and sending them all over Italy; and I believe the day will come when the old Papal chair will fall, and the Word of God contained in the Bible shall rule over the minds and hearts of the people instead of Papal dogmas.

Last winter, when that learned and distinguished prelate went to Europe on a much needed vacation, you gave him several letters of introduction to high ecclesiastics in different countries, and one to the Pope personally. It was a proud day in your life when you gave those letters to Bishop Paret, because for many years you have been assiduously cultivating Protestant society, attending dinners and pink teas on every opportunity and you flattered yourself that giving these introductions to the leading Protestant dignitary would be some return for the kindnesses you had received. What then must have been your chagrin and the amazement of those wealthy and fashionable Protestants of Baltimore when they read in the papers of May 1 that the Pope had refused to grant an audience to Bishop Paret? No reason was at first assigned by the Pope or his officials for this discourtesy to your friend, which, as the despatches said, "is the universal topic of discussion among the clergy and laity of the Protestant Episcopal Church of Baltimore." The Rev. Doctor Arthur B. Kinsolving, rector of St. Paul's Church, said: "In common with all churchmen I regret exceedingly that the venerable head of the Episcopal diocese of Maryland should have been subjected to this gross discourtesy at the Vatican."

You should now seek admission to Bishop Paret's Church. You see you would lose nothing in the respect and esteem of the community, and you would gain a clear conscience. Are you afraid that you might lose your soul by renouncing Popery? Dr. Kinsolving and your other Protestant Episcopal friends in Baltimore could enlighten you on that point; and if they fail to avail themselves of such an opportunity of being a true friend to you, by bringing before you the Scriptural way of salvation such as they preach to their own people, I shall be happy to tell you, from the Word of God and by the experience of a great cloud of witnesses that you can be saved in this life and for eternity, if you should renounce the Pope and all his works and cast yourself upon the mercy of God through faith in the Lord Jesus Christ and his atonement for the sins of the whole world. A Letter of that kind would be more congenial to me, and perhaps more helpful to you, than the discussion of public affairs in which your Church is forever meddling, and, I am happy to say, at this time with disastrous results to itself.

A later despatch, under the heading, "The Vatican Snubs Cardinal Gibbons?" in the *New York Times*, May 4, said:

Rome, May 3, 1910.—The Right Rev. William Paret, Protestant Episcopal Bishop of Maryland, has left Rome for Florence. His friends say that he was not affected by the incident with the Vatican, which is interpreted as indicating the intention of the authorities there to snub Cardinal Gibbons, who so warmly recommended Bishop Paret for a private audience of the Pope.

The Cardinal went so far as to give the Bishop six letters—for Cardinal Merry del Val, Bishop Kennedy (rector of the American College), Mgr. Bisleti (the Papal majordomo), etc.

When Bishop Paret inquired the best way to gain an audience of the Pope he was informed that his introduction to Cardinal Merry del Val was the most important, and was quite sufficient to effect his object. He went to the Vatican, but could not see Cardinal Merry del Val. He then wrote to the Papal Secretary of State, explaining that Cardinal Gibbons had requested that an audience be granted as a personal favor to himself (Cardinal Gibbons).

Cardinal Merry del Val's secretary answered, regretting that the Pope was not giving audiences at that time. Bishop Paret replied that he would be in Rome for several weeks, whereupon he was informed that his Holiness "is neither a picture nor a statue to be inspected and criticised" and that the requested audience could not be granted.

The friends of Bishop Paret consider this an affront to Cardinal Gibbons.

It is reported that shortly before he departed Bishop Paret was told that he might see the Pope in collective audience amid a crowd of other person, which offer Bishop Paret ignored.

I expect it will be a long time, Cardinal, before any more of your Protestant friends will honor you with requests for letters of introduction to Vatican officials for them. I hope so, at any rate. When we look back over the history of the Papacy with its record of cruelty, duplicity, persecution, and perversion of the truth of God, it is amazing that any Protestant should go out of his way to show respect or admiration towards the head of that Church which his forefathers called the "Babylon" of the Apocalypse. There is abundant evidence that the Roosevelt-Vatican incident has made many thinking men see a new light on the general subject of Papal audiences, and this snub to Bishop Paret and yourself will not only deepen the effect on their minds, but open the eyes of others also. Some of our leading papers have

made as much fuss over this affront to Bishop Paret by the Vatican, as they did regarding the Roosevelt rumpus. For instance, the *New York Independent*, May 12, 1910, said:

Why should the Protestant Episcopal Bishop of Maryland desire a private audience with the Pope, and why should his neighbor in Baltimore, the Cardinal, be willing to give him such a letter? We do not imagine that the Bishop was a prospective convert; if so, he would have got the audience quickly enough.

It might be a pleasure to the Bishop to see His Holiness, but he would hardly tell him that the Episcopal Church has laid away in innocuous desuetude the statements in its thirty-nine articles that "the Church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of faith;" that "the Romish doctrine concerning Purgatory, pardons, worshipping and adoration, as well of images as of relics, and also invocation of saints, is a fond [foolish] thing, vainly invented, and grounded in no warranty of Scripture, but rather repugnant to the Word of God;" and that transubstantiation "is repugnant to the plain words of Scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions." No; he would not have reminded the Pope of these little differences.

The *Independent* does not like the Pope to be compared to a picture or a statue on exhibition, but still he has to be "on show," and is the chief attraction in Rome.

But for this fact the Italian Government would not have left him the dignity and glory of the Vatican. We have heard the amount of money spent by Americans in Rome every year for pictures, antiquities, villas and palaces and other things estimated at from thirty to a hundred millions. The hotel keepers and merchants who will secure you, for twenty liras, admission to a public audience with the Pope, would never allow him to be driven from the city. And these visitors are not by any means all gaping Americans.

Even the Socialists, the Freemasons and the Jews hold the Pope and his presence too rich an attraction to be given up. They may look on him as an antiquity, like the Coliseum, but they value him all the same; while to the thousands who come each year to pay their veneration, he is the earthly center of their faith.

When the reporters interviewed you on this subject, you declined to discuss it, merely saying there must be a mistake somewhere. And sure enough, after an interval of two weeks, you said on May 16, that you had received a cablegram from Bishop Paret: "Mistake very false. No refusal. No discourtesy."

One cannot read that despatch without being forcibly reminded

of Mark Twain's remark when told that it was rumored he was dead. "That report," said he, "is greatly exaggerated." If Mr. Clemens were still alive—he died at his home in Connecticut only in March—how he would have laughed over that message, supposedly from one exalted churchman to another.

It has been one of the dreams of your life that the American people should look with favor upon your Church, and account it one of the Christian denominations, somewhat like the Episcopal. Is that hope now shattered?

The Vatican officials, however, are not the only persons in your Church who are causing you trouble at this time. Nearer home there is your confrère, Archbishop William H. O'Connell, of Boston, who has denounced Mr. Roosevelt in most bitter terms for snubbing the Pope, and holdly proclaimed that the contemplated union of all Roman Catholic societies in the United States has political purposes in view. An organization like this bodes ill for the preservation of our free institutions. No one imagines that Dr. O'Connell would take such a radical step as this without direct orders from Rome; and he uses his supposed spiritual power over the people to compel obedience to the Pope, as he is coerced himself. So that it amounts to this, that if the Pope should order a certain line of policy, which would be detrimental to our system of government, the Catholic people must obey him under penalty of the loss of their souls. This would be a development of the controversy between Mr. Roosevelt and the Vatican which the doughty Colonel could not have foreseen—the eternal damnation of the souls of his Catholic friends. You know, Cardinal, even you could not give absolution to any man who disobeys the Pope, and without priestly absolution there is for them no escape from the condemnation due to sin. In your Church all other sins can be forgiven except refusal to obey the Pope's orders. We all remember the case of Father Edward McGlynn, who for defying the Pope could not receive absolution until he went to Rome. There is not a bishop or priest in America to-day who could give you, Cardinal though you are, absolution if you had fallen under the Papal ban. There I leave you this month.

Yours truly, JAMES A. O'CONNOR.

**Editor O'Connor's Letters to Cardinal
Gibbons**

Eighth Series.

No. 12

331 WEST FIFTY-SEVENTH STREET, NEW YORK, March, 1910.

Sir:—In my letter for February I said you were not fortunate in your address at the Paulist Jubilee in this city when you compared Father Hecker, the founder of that nondescript community, to the founders of the Inquisition, naming St. Dominic and Ignatius Loyola, also a "saint," the founder of the Jesuits. By inference, it is to be presumed that you expect to meet in heaven Father Hecker, Dominic, Loyola and other aggressive champions of the policy of the Roman Church, which claims the right to rule and govern every person on earth. As you know, Cardinal, this claim is embodied in the bull "Unam Sanctam" issued by Pope Boniface VIII in 1302—an "infallible" Pope, according to the decree of the Vatican Council—in these words:

"We moreover proclaim, declare and pronounce that it is altogether necessary to salvation for every human being to be subject to the Roman Pontiff."

No one would object to your meeting Father Hecker in heaven if none but Roman Catholics are admitted there, for Hecker was an American and a gentleman, who really thought he could help to save the souls of Protestants by making them Papists. But no one who respects you would like to have you spend eternity with such men as Dominic, Torquemada, Loyola, Philip II of Spain, the Duke of Alva, the cruel monsters of the St. Bartholomew Massacre, and the persecutors of the Waldensian martyrs. Yet your Church teaches that as a Roman Catholic you must live forever with such persons rather than with your Protestant neighbors and fellow citizens. This thought must often be embarrassing to you and many other Roman Catholics who would like to live in harmony with their Protestant friends, both in time and eternity. Many other doctrines of the Roman Church must also be irksome to you at times in your intercourse with Protestant Americans. You have been always ready and even anxious to accept social courtesies from prominent people, especially men in

public life. But now after some events that transpired in Rome last month your embarrassment will be greatly increased. The Fairbanks-Vatican incident has become part of the history of our time, and will materially affect the conditions of the various peoples that go to make up the American nation. By this incident Catholics are humiliated and Protestants are affronted. All of us have read the accounts of the manner in which the Pope snubbed Mr. Fairbanks, and the manly assertion of his Christian citizenship by our former Vice-President.

WHAT THE POPE'S PAPER SAID

The Roman Catholic paper, *Rome*, published in that city is the only paper in the English language that represents the Vatican in Italy. In its issue of February 12, 1910, it devotes nearly two pages of editorial comment to the Fairbanks-Vatican incident. The editor of *Rome* had an interview with Mr. Fairbanks, who, he says, "impresses one as being a singularly fine type of the American citizen.

Other sentences in *Rome's* editorial comments, to which Americans cannot well take exception, are these: "Mr. Fairbanks believes that variety and competition lend suppleness and strength to the body politic of the country, and he carries the same theory into the domain of religion. There is plenty of room, he is persuaded, in his great country for a hundred different conceptions of the spiritual life and law; there is good in all the different religious bodies working in America and elsewhere, and he is always willing to encourage the good he sees in them. His idea is that even in religion if you get a hundred wise and good men together their combined wisdom will always be more than that of any one man. He thinks that on controverted points of doctrine there is abundant room for honest difference of opinion among the experts, and still more among the masses who are not experts in religious teaching."

While thus stating the broad principles of liberty of thought and action in religion, which constitute the essence of Protestant Christianity; does not the editor of *Rome* perceive that he is undermining the dogmatic absolutism of the Roman Catholic Church, which sets up above the combined wisdom of not merely "a hundred" but millions of "wise and good men" the dictum of one man

—the “infallible” Pope of Rome? The concession that in religious questions there is abundant room for honest differences of opinion among the masses of the people as well as among the learned is also sound Protestant doctrine. Over and over again for hundreds of years Popes and Councils have declared that there is only one form of the Christian religion, which is embodied in the Roman Catholic Church, out of which there is no salvation. Any person who differs from the Pope on this question is not only excluded from heaven but is condemned to hell; and where the Roman Church has had the power the body of such a heretic was mangled, cast into prison, tortured on the rack and burnt at the stake.

As the newspaper *Rome* is recognized as the organ of the Vatican in the English language, it is probable that this article was written by Monsignor Kennedy, who entertained Mr. Fairbanks at luncheon at the American College on that memorable Sunday, February 6, before the former Vice-President delivered his address in the Methodist church. But if Dr. Kennedy had signed his name to that article he certainly would have been condemned for heresy for advocating freedom of thought in religion. There are other good sentences in this *Rome* editorial, which extols Vice-President Fairbanks as “a type of millions of good Americans, who are friendly to the Catholic Church, and who believe that it does not make so very much difference what religious body a man belongs to, provided he does his best to live up to it. They think that the good people of all religions really agree upon essentials, and that the things on which they disagree are not worth troubling about. Such Americans are not even Protestants, in the protesting sense of the word, but non-Catholics who try to follow the light as they see it, and who have no more hostility to the Catholic than to any of the religious sects to which they do not formally belong.”

The great sermon by the late Dr. John Hall, of the Fifth Avenue Presbyterian Church, New York, “BIBLE REASONS WHY WE ARE PROTESTANTS,” which appeared in *THE CONVERTED CATHOLIC* for January and February of this year, would be good reading for those American “non-Catholics”—alas, so numerous—who do not know why they are called Protestants, or why they

adhere to the faith of their heroic fathers, who braved the sword, the stake and the dungeon to maintain the supremacy of the truth of God that set them free from Papal bondage and superstition, and gave them assurance that by the Atonement of Christ and His Sacrifice on Calvary—"once for all"—the gates of heaven were open to them where the redeemed of the Lord enjoy eternal bliss, which the Son of God, the Saviour of men, has prepared for all who call upon the name of the Lord and worship Him in sincerity and truth.

One more sentence from this editorial of *Rome*—and here is where Monsignor Kennedy, if he be the writer, "saves his face" and averts the ban of excommunication for his liberalism:

"There is a great harvest awaiting the [Roman Catholic] Church in America when the truth as to her real character is brought home to the minds of such as these [non-Catholic Americans], and they realize that she alone is the Divinely constituted custodian of the Divine truth."

That is the true, real unadulterated Roman Catholic doctrine. The "infallible" Pope says that he is the voice of God upon the earth, and that he alone possesses the keys of heaven, to admit those who bow before him and accept his teachings; and who furthermore declares to all mankind that refusal to recognize his supremacy as the Vicar of Christ consigns to everlasting condemnation—the Methodists, the Waldensians and all other Christian workers in Rome and all other Protestant workers throughout the world. Catholics in America are becoming ashamed of that doctrine, but they cannot escape from it except by coming out of the Roman Catholic Church and taking their stand as men free to follow Christ and His teaching, recognizing that their souls—the image of God in man—should be as free to worship Him as in civil and political life they are free like other American citizens.

"NO SALVATION OUT OF THE ROMAN CHURCH"

In the "Catechism of Catholic Doctrine No. 3," by Rev. Michael Muller, C.S.S.R., published by Benziger Bros., Barclay Street, New York, 1888, we find the following endorsement by you:

"I have to acknowledge the receipt of your series of Catechisms. I have no hesitation to send my cordial blessing and

recommendation to your series, especially numbers 3 and 4, as they cover a ground not occupied by the Catechism authorized and approved by the Third Plenary Council of Baltimore, and as they are strongly marked by soundness of doctrine, simplicity and plainness of language, a spirit of faith and devotion, precision in expressing and defining Catholic truths.

"Faithfully yours in Christ,

"JAMES CARD. GIBBONS,

"Archbishop of Baltimore."

The great Englishman, John Henry Newman, who also became a Cardinal, writing to Father Muller, said:

"I thank you very much for your valuable Catechism, which I am very glad to possess, and wish my fingers allowed me to write more at length.

"With sincere blessing,

Very truly yours,

"JOHN H. CARD. NEWMAN.

Newman was half ashamed of the doctrine, but he ought to have said so.

Scores of other bishops have written similar recommendations.

In "The Ninth Article of the Creed"—"I believe in the Holy Catholic Church," Father Muller says in the third section, which is headed, "No Salvation Out of the Catholic Church." * * *

7. Can any one be saved out of the Roman Catholic Church?

Out of the Roman Catholic Church no one can be saved, because Jesus Christ never gave nor will He ever give any other Church for the salvation of men. Those, therefore, who do not care to seek their salvation in the Roman Catholic Church, can never have the least hope to be saved in a religion of their own make.

8. What has Jesus Christ said of those who do not care to be saved in the Roman Catholic Church?

Of those who do not care to be saved in the Roman Catholic Church, Jesus Christ has said: "He that despiseth you (the Apostles and their lawful successors in the Catholic Church) despiseth me. And he that despiseth me, despiseth him (my heavenly Father) that sent me." (Luke x, 16.) And, therefore, "Let him who will not hear the Church, be to thee as the heathen and the publican." (Matt. xviii, 17.) For, "whosoever shall not receive you, nor hear your words. * * * Amen I say to you, it shall be more tolerable for the land (inhabitants) of Sodom and Gomorrha in the day of judgment than for that city," that is, for those who reject Christ by rejecting His Church.

9. Will all Catholics be saved? No; only practical Catholics.

PAPAL INFALLIBILITY "A PROTESTANT INVENTION"

In the controversial catechism, "Protestantism Refuted and Catholicism Established," by the Rev. Stephen Keenan, first edition (published in Edinburgh, Scotland, by James Marshall, 22 Leith Street; and in Dundee, by James Chalmers; and in Glasgow, by H. Margey, in the year 1846), we read on page 117:

Question—"Must not Catholics believe the Pope in himself to be infallible?"

Answer—"This is a Protestant invention. It is no article of the Catholic faith; no decision of his can oblige, under pain of heresy, unless it be received and enforced by the teaching body,—that is by the Bishops of the Church."

In the ninth edition of the same work published in Edinburgh, by C. Dolman, 13 South Hanover Street, and 61 New Bond Street, London, England, in 1851, we find the same question and answer word for word on page 102.

Your friends cannot help pitying you, Cardinal, at this time. You have not been fortunate in your utterances this season, and surely no one will claim that the Pope has been fortunate in his dealing with Mr. Fairbanks. Even your best friends say that it was a blunder—one of the kind that is worse than a crime. So I will leave you this month, to recover as best you can from the shock that the foolish action of the Pope has caused you.

Yours truly,

JAMES A. O'CONNOR.

Form of Bequest to Christ's Mission

I give and bequeath to Christ's Mission, organized in the City of New York, according to the Laws of the State of New York, the sum of \$. to be applied to the use and purposes of said Mission.

THE CONVERTED CATHOLIC

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Specially designed for the instruction of Protestants regarding Romanism, and the enlightenment and conversion of Roman Catholics to the Evangelical Faith.

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MR. FAIRBANKS AND THE POPE

DURING the month of January the Hon. Charles W. Fairbanks, who was Vice-President of the United States during President Roosevelt's administration, arrived in Rome in the course of a tour around the world that he is making in company with Mrs. Fairbanks. In view of the prominent public position so recently held by him, and the high place he still holds in the political party now in power in this country, he was invited to call upon the Pope.

The interview was arranged by Monsignor Kennedy for February 6, but on February 5 Mr. Fairbanks was received by the King of Italy, and on Sunday afternoon, February 6, he delivered an address in the Methodist Episcopal Church in Rome, of which the Rev. Dr. Tipple is pastor. Before going to the Methodist Church Mr. Fairbanks had dinner at the American Catholic College in Rome, where he made an address which greatly pleased Rector Kennedy and the 140 students of that institution.

After this reception by the American students Mr. Fairbanks was informed by Monsignor Kennedy that if he went to the Methodist Church that afternoon the Pope would not receive him next day. "That is too bad," said Mr. Fairbanks, "because I have many Catholic friends in America who would be pleased to learn that I had seen the Pope. I don't see why he should object to my worshipping and speaking in the Methodist Church, but since he does, that is his affair. I am a Methodist, and as I promised Dr. Tipple I would worship in his church this afternoon and deliver an address, I shall certainly do so. I understood there was perfect religious liberty now in Rome; so of course the Pope cannot prevent me from going to my own church. If I cannot see him, he cannot see me, and there's an end of the matter."

Mr. Fairbanks, of course, did go to his own church, and delivered an excellent address, in which he made no reference to the bad manners of the Pope in refusing to see him after all arrangements had been made, and attempting to compel him to break a promise. Mr. Fairbanks, however, said:

It is impossible to emphasize too strongly the good work the Christian Church is doing in all lands and among all nationalities. It is gratifying that the American churches established in all countries are asserting a wider influence to-day than ever.

The agitation going on in the political, social and economic worlds is due to Christianity breaking down the castes and prejudices and lifting mankind to a higher plane. The democratic idea which is taking root in political institutions is due to the expanding influence of Christianity.

All Christian churches are worthy of support. They, above all, should be inspired by a generous, tolerant spirit toward each other. Nothing is more unseemly than the narrow jealousies which they occasionally manifest toward each other. There is room for all. Cease the narrow denominational wars, and direct your energies toward the common enemy.

Though Mr. Fairbanks did not resent the slight which the Pope sought to place upon him, the reporters had heard of it, and the whole world was filled with the news the next day. There was only one sentiment felt everywhere—that Mr. Fairbanks had done exactly the right thing.

In an editorial entitled "An International Episode," the *New York Times* said:

The Pope's reason, announced through a proxy, for refusing to receive Mr. Fairbanks, in spite of his high regard for him, is most interesting. The American Methodists in Rome are getting in converts from the Mother Church. This, we believe, is news. Anyhow, the fact has not hitherto been published on such high authority. . . . The Methodists have reason to feel flattered. To be making converts to Methodism in historic Rome, in the very shadow of St. Peter's, is worth while. Mr. Fairbanks has our sympathy. He wanted to see the Pope and express to him his belief in the good citizenship of American Catholics. Nevertheless, he may continue his Italian travels in good spirits and with a clear conscience.

ARCHBISHOP IRELAND TO THE POPE'S RESCUE

On Tuesday, February 8, Archbishop Ireland, of St. Paul, Minn., rushed to the defense of Pius X in a statement in which he said that for the Pope to have received Mr. Fairbanks would have been tantamount to a Papal endorsement of the methods of the American Methodists in Rome. These he described as pernicious proselyters. "I was in Rome," said he, "last winter, and I made a very particular study of this Methodist propaganda. It has gone so far that the Catholics of Rome, in self-defense, have been forced to organize a Society for the Preservation of the Faith."

No higher endorsement of the successful work of the Methodist

Episcopal Church in Rome could be given than this, though it is doubtful if Dr. Ireland, in his anger, perceived the full import of his words.

"I am going to New York to-morrow," he continued in this interview, which was published in all the papers, "where I shall be pleased to answer the Methodists. I am not too old to enter a fight when occasion requires."

He changed his mind, however, next day, when Archbishop Farley's statement appeared that Ireland was not wanted in New York. He went to Washington, where he was so coldly received that he denied himself the usual luxury of press interviews. People were shocked, and even his best friends were disgusted by his threat to "fight."

The Methodist Episcopal Bishop resident in Washington, Dr. Earl Cranston, took up the gauntlet thrown down by Archbishop Ireland, and in a sermon in Hamline Methodist Episcopal Church, Sunday, February 13, he declared that the action of the Vatican in this matter raises an issue that is bigger than Mr. Fairbanks. "It is one that is as big as the United States itself, and one that we cannot pass by unnoticed." The bishop ridiculed the explanations and apologies that had been made for the Vatican by the Roman Catholic bishops and priests in this country. "Our Church is in Rome and is going to stay there, and even spread all over Italy, as the Italian people want us."

Bishop William F. McDowell, of the Methodist Episcopal Church in Chicago, when he read Archbishop Ireland's threat to fight, declared that all Americans would endorse the action of Mr. Fairbanks in delivering his address in the Methodist Episcopal Church in Rome. "The Roman Catholic officials," said he, "who complain of our work in Rome have no more cause for protest than we in America have to denounce the Paulist Fathers as 'pernicious proselyters.' Our Methodist Church is in Rome for the purpose of doing Protestant work among a Catholic people, and the Paulist Fathers are doing a Catholic work among a Protestant people. Charges that the efforts of our missionaries have a 'pernicious proselyting' effect in Rome are no more true than a similar statement about the Paulist Fathers in this country."

The Methodist Ministers' Associations throughout the country

adopted strong resolutions denouncing the action of the Vatican, and urging the members of that great Church to more strenuous efforts for the evangelization of the Italians. They denounced Rome's opposition to the public schools, and vigorously protested against every form or even semblance of formal recognition of the Papal hierarchy by the United States Government.

ROME DENOUNCED BY MANY PASTORS

The Rev. Dr. Robert Stuart MacArthur, of Calvary Baptist Church, was one of the New York pastors who, on February 13, preached on the Pope's insult to the United States in the person of Mr. Fairbanks. A large part of his sermon was published in the *New York Press*, February 14. We quote the following paragraphs:

The controversy resulting from the refusal of Pope Pius X to give audience to former Vice-President Fairbanks is instructing and interesting. It shows that the Roman Church in its essential spirit is as narrow, intolerant and bigoted in the twentieth century as it was in the Middle Ages. It is evident that if the Roman Church had the power, Methodist and all other Protestant churches and preachers would be banished from Rome.

"It would burn them at the stake," said a man in the audience, and Dr. MacArthur replied:

"Undoubtedly, if it had the power."

The whole spirit of the refusal to receive the former Vice-President of the United States is antagonistic to the dominant spirit of American institutions. This refusal shows that the Roman Church is unprogressive, un-American and unfraternal. The refusal reminds us of Bunyan's description of the Pope in "Pilgrim's Progress," who could only sit in his impotence, watching the pilgrims pass, while he was powerless to inflict his malice upon them, and could only injure himself by ludicrous physical torture.

The incident shows how the Roman Church fears the presence of Protestantism in Rome. This refusal by the Pope has given an immense advertisement to the work of Protestantism generally, and of Methodism particularly, in the "Eternal City." Never before has it been known that the Vatican so feared Protestantism in Rome.

Dr. MacArthur said that Protestantism in general will be strengthened by this "wail" of the Pope, and that the work would be pushed more vigorously than ever.

We shall now see what other Protestants who visit Rome will do. Will they bow before the Pope and repudiate their own

church? Or will they be true to their country and their church, even though they shall be denied audience with the Pope? We shall see what Theodore Roosevelt will do. It is difficult to see why any self-respecting Protestant especially should care to call on the Pope, anyway. It is impossible to understand how any man should call on him at the expense of his duty as an American and his principles as a Protestant. We would be glad to give the former Vice-President our high appreciation of his manliness in addressing his own Church, even if he thereby lost the opportunity of kissing the Pope's hands or feet.

The *Press* also gave good reports of other sermons and addresses on the subject.

Dr. David S. Muzzey, speaking before the Ethical Culture Society in Carnegie Hall, attacked the Roman Catholic Church as a foe to science and progress, and said that it "blew out the sacred flame of the torch of science with the black breath of superstition."

The Rev. Henry Frank, in his sermon in the Berkeley Theater, said the incident was an insult to American Protestantism, and that in the Middle Ages it would have been the cause of war.

Had Rome the power to-day, she would once more exalt the faggot, the thumbscrews, the gibbet, in the name of religion, to burn, torture and slay all who opposed her imperious dictum! Had she the power, she would once more damn humanity to ignorance, intellectual darkness and spiritual gloom, substituting religious jargon for scientific lore, and meaningless metaphysics for natural philosophy. Had she to-day the power, she would not only have refused to receive Fairbanks, but, because of his insolence, she would have consigned him to eternal damnation and cursed his living body with unnameable afflictions. She is still the "Harlot" of the nations, and, did she dare, she would demoralize the world with her religious infamies.

If American Protestantism has not sunk to the lowest depths of flabby cowardice and sycophantic obsequiousness, it will resent this Papal insult with fervid and robust protest.

All Europe has taken to heart the lesson that Romanism has taught it in the past. The Papal slight of an American citizen, because of his courtesy to his native church in the city of the ancient Harlot, should open the eyes of all America to the dangers that lurk in the march of Roman progress on American soil.

METHODISM IN ROME—A REPLY TO THE VATICAN

In addition to the strong and vigorous declarations of the officials of the Methodist Episcopal Church and the press of that great Church, the largest of the Protestant denominations in America, the Rev. Dr. B. M. Tipple, pastor of the Church in Rome, replied to the attacks of the Vatican in a sermon in his church on Sunday, February 27, on "Why Methodism Is in Rome," a report of which was sent by the Associated Press to all the daily papers in the United States. We subjoin this report in full:

Rome, February 27.—The American Methodist Church was crowded this morning, the congregation including many American visitors who were attracted by the subject of the Rev. B. M. Tipple's sermon, "Why Methodism Is in Rome." It was in the American Methodist Church that Charles W. Fairbanks, Vice-President of the United States, delivered the address which prevented him from being received in audience by the Pope.

The Rev. Dr. Tipple said that the Methodist Church was having great success throughout Italy. Such an inference could be drawn from the extraordinary action of the Vatican with regard to the proposed visit of Mr. Fairbanks to the Pope, and also from the bitter resentment of the Roman Catholic clergy. As Mr. Fairbanks spoke in the American Methodist Church, the pastor said, it was fitting that from the same pulpit the charges preferred against Methodism in Italy should be considered.

"With reference to the assertion that Methodists have no right to be in Italy," said the preacher, "the answer is that we are here under Italian laws, guaranteeing religious freedom. Another assertion by the Catholics is that Methodism is not needed in Italy. But Methodists believe that the need is urgent, as the Roman Catholic Church is always more efficient for good when compelled to compete with aggressive Protestantism, as conspicuously evidenced in America.

"The Roman Catholic Church suffers embarrassment when it is required to satisfy the ideals of a great liberty-loving republic contemporaneously with heeding the demands of the Vatican, which is still bound by the ideals of the Middle Ages. This is proved by the experience of Archbishop Ireland when he was here a year ago, studying the Methodist propaganda. A great Lincoln banquet was arranged by the American colony. Very properly, Archbishop Ireland was asked to speak. Very properly, as a patriotic American citizen, he accepted the invitation. But suddenly the good Archbishop recalled his acceptance. The Vatican had forbidden him to speak or attend the banquet, because

Editor O'Connor's Letters to Cardinal Gibbons

Eighth Series.

No. 10.

331 West Fifty-seventh Street, New York, December, 1909.

Sir:—We have come to the last month of another year, and you are glad that you are still alive to advocate and promote the interests of the Roman Catholic Church, or the Papal machine, whose function is analogous to that of the "steam roller" recently introduced into American party politics—to crush all dissent and opposition and produce uniformity and obedience to the "boss." In your case the boss is the Pope of Rome, whose claims and pretensions are thus set forth by Cardinal Manning:

"In his (Christ's) right I am sovereign. I acknowledge no civil superior, I am the subject of no prince, and I claim more than this—I claim to be the supreme judge on earth and director of the consciences of men; of the peasant that tills the field and the prince that sits on the throne; of the household that sits in the shade of privacy and the legislature that makes laws for kingdoms. I am the sole last supreme judge on earth of what is right and wrong."

Twenty years ago I quoted these words in an address before the Ministerial Union at Baltimore—your own city—and I then added that if the American people remained indifferent to these pretensions or brushed them aside as ridiculous, there was danger that in some unforeseen crisis your Church would enforce its claim to absolute rule. I also pointed out that the continual protestations of loyalty to the Republic on the part of you and other Roman Catholics suggested that there was considerable doubt in the minds of all of you as to the possibility of your being good American citizens and loyal to our Republic, and at the same time obedient followers of the Pope of Rome.

I can take some credit for having known the Catholic people and their aspirations for liberty and freedom, and when I said that there was considerable doubt in their minds as to the possibility of being loyal to the Republic and the Pope at the

same time, I felt that events would justify my opinion. The Catholics who have come here from Europe can appreciate our free institutions and enjoy the liberty, prosperity and progress this country affords. This is even more true of their children. But all alike realize in their intercourse with the American people that they cannot participate in the fullness of civil and religious freedom while they are subjects of the Pope of Rome. In the Papal system the conscience is controlled by ecclesiastics who claim jurisdiction over the destiny of every individual. Hence the hope of heaven the priest holds out by his sacramental ministrations is conditional upon obedience to the mandates of the Church in all things, temporal as well as spiritual. That this priestly power is exercised in the domain of politics is evident from this extract from an encyclical by Pope Leo XIII, dated November 7, 1885:

We exhort all Catholics to devote careful attention to public matters, and take part in all municipal affairs and elections and all public services, meetings and gatherings. All Catholics must make themselves felt as an active element in daily political life in countries where they live. All Catholics should exert their power to cause the constitutions of States to be modeled on the principles of the true Church.

American Catholics who love this country are learning that they cannot obey this Papal edict and be good citizens like their neighbors; and I am thankful to say that it has been my privilege for the last thirty years to take part in creating this sentiment among them, and to live to see such gratifying progress as recent events have demonstrated.

You are still alive, Cardinal, this closing month of 1909; and, thank God, so am I, to witness the election of a converted Catholic to the Mayoralty of New York City, with its population of four millions and a half, and its fame as "the greatest Catholic city in the world." This event is as significant as the election of the distinguished Hebrew, Mr. Nathan, to be Mayor of Rome, the city of the Pope. William J. Gaynor, who will be the Mayor of New York on January 1, 1910, was brought up a Roman Catholic, and in his youth became a member of the Order of the Christian Brothers. But he soon outgrew the Romanism of his parents, and by his intellectual ability and

uprightness of character attained distinction at the bar, which culminated in his election years ago to the Supreme Court bench.

There are certain times when it seems as if Almighty God came forth from His dwelling place to show Himself strong on behalf of truth and righteousness. For many years past the rewards that have been won all over the country by the zealous and energetic representatives of the Pope from politicians and other prominent men have been such as to create in the minds of patriotic Americans no small apprehensions as to the future of our free institutions. I need not specify.

Last month, however, in the providence of God, right here in the great stronghold of your Church in this country, Tammany Hall—which is, in all essential features, a pocket edition of the organization of your Church itself—received one of the severest blows in the political history of this city. "The overthrow of Tammany!" was the cry that rang out, not only through the great city of New York, but throughout the United States, when Judge William J. Gaynor was elected Mayor of America's metropolis.

Among the mayors of New York City since its incorporation there have been a few Catholics: William R. Grace in 1881-2 and again in 1885-6; Hugh J. Grant in 1892; and Thomas F. Gilroy in 1894; and one of these, Hugh J. Grant, disgraced his office when, at a public meeting at Cooper Union, at which Archbishop Corrigan was present, he actually knelt down on the platform before the prelate and kissed his ring, thus making, in his person, the most enlightened and most advanced city on the continent bow in obeisance to the representative of the Vatican, which is the most active and powerful foe on earth of every form of modern progress.

Judge Gaynor is the first converted Catholic to be elected Mayor of New York, in spite of the thunders of your Church. Here is part of the sermon of the Rev. William F. Dougherty, rector of the Roman Catholic Church of St. Athanasius, Fox and Tiffany streets, this city, the Sunday before election:

There is one candidate who seeks our votes who is utterly unworthy. I have a letter written by Brother Jerome of Manhattan College, in which he says that this man was for several

years a teaching Brother in the Order of the Christian Brothers. This man has denied his God. He has turned traitor. He has violated the sacred marriage tie by a divorce, and is an atheist.

I am a Democrat, and on Tuesday I will vote the Democratic ticket, but I will cut off the head of that ticket. This is the sort of man a big political organization of this city presents to us and asks us to vote for. This is the character of the man they want us to put in office, to rule us and make laws for us. Let us, I say, not be carried away by feeling, but rather exercise our conscience.

That this candidate was a man not acceptable to us Catholics was known some time ago. I am assured that before the nomination was made Archbishop Farley asked those in power in that man's party not to name him for office, because he was offensive to Catholics. Those of our faith are now to meet a crisis, and they should meet it in the only way possible.

Judge Gaynor is not an atheist, but he and his wife and seven children are members of a Protestant Episcopal Church in Brooklyn. As regards the divorce from his Roman Catholic wife, Judge Morgan J. O'Brien, one of the most prominent Catholics in New York, said:

I saw General Tracy about that divorce, and he told me that no man could have acted more generously. His first wife had a husband living, of which Judge Gaynor had no knowledge when he was married to her. When he discovered it he talked with her about it, and she admitted the truth. They discussed it, and decided to have a divorce. Judge Gaynor's action could not have been more chivalrous, for he could have caused her prosecution. He did not do that, and the divorce was obtained in proper form by Judge Gaynor.

That the Church of Rome did not desire the election of Judge Gaynor is evident from an editorial article in a Roman Catholic paper, the *Western Watchman*, of St. Louis, October 14, 1909, in which the priest-editor, Rev. D. S. Phelan, propounds the real good old Roman Catholic doctrine concerning those who leave the Church. This editorial was distributed in circular form and mailed to all the registered voters of this city. Let me give some extracts from this typical Roman Catholic document:



•The Baroness Von Zedtwitz.

The Roman Church and Womanhood

It is one of the boasts of the Roman Catholic Church that in exalting, and almost deifying the Virgin Mary, it has lifted up all womanhood in the eyes of mankind. It makes of its nuns spouses of Christ, and withdraws them from the world, where their virtues might be supposed to do so much good as leaven in communities where such influences are so badly needed. If the published statements of Cardinal Gibbons and other high priests of Rome are to be taken at their face value, the Roman Church is the great fountainhead of liberty of every kind for everybody. But all the facts of history, past and present, are contrary to these declarations; and all Roman Catholic women can learn from the Boston Pilot, Archbishop O'Connell's organ in New England, in what estimation women generally are held by the Church of Rome. In an editorial article in the Boston Pilot, quoted by the New York Independent, recently, we read:

Woman does not want the ballot. A few sexless creatures do. They have exhausted every other sensation producing agency. They have at last come to this. They want the rights of men. Let them have them, but let it be understood at the same time that they assume the obligations and troubles of men. . . . They cannot have their cake and eat it, too. . . . The trouble with these howling females is that they have been spoiled. They are like shouting, disobedient children, who muss up a drawing-room and disturb the guests and shame their families by atrocious temper. . . . The normal woman in the prime of life is condemned by nature to certain periods of seclusion. That one fact removes women from the struggle of life and the competition of men.

The Christian ladies who are so nobly striving for the full emancipation of woman, and who are continually solicited by the Roman ecclesiastics and the few Catholics in good society to patronize their entertainments, bazaars and euchre parties should remember what the real spirit of the Roman Church is toward their sex. There is not, in all this country, another organization making any profession of religion, that would refer in such terms to the cultured womanhood of America.

The Boston Pilot was known for many years as the Roman Catholic organ of Democracy in New England when it was

owned by Patrick Donahoe and edited by John Boyle O'Reilly. At his death, Jeffrey Roche became its editor, and it was still a Democratic organ until the Presidential election in 1904, when it supported Mr. Roosevelt, and swung the Catholic vote of New England into the Republican ranks. Immediately after Mr. Roosevelt's election, he appointed Mr. Roche to the lucrative position of American Consul at Genoa, Italy, where he died last year. The Boston Pilot is now owned by Archbishop O'Connell, and is edited by himself and his priests, and such Catholic journalists as could not hold their places on respectable papers.

While the Roman hierarchy are very glad to get all the money that they can out of the women of the Church, as well as all the devoted toil and self sacrificing labors of thousands of them in all parts of the world who give themselves up to the service of the Church, in convents and similar places, the severest condemnation is meted out to any who are so wicked as to do any thinking for themselves. If there are any women in the whole world who are really acquainted with the Papacy and its works, they are the women of Italy. During the last session of the Italian Parliament a bill was introduced to exclude the teaching of the Roman Catholic Church from the public schools on the ground that it was "immoral," because of the nature of the ethical instruction imparted by the Jesuits in their excuses for lying, equivocation, etc. Recently a great congress of Italian women was held in Rome, attended by delegates from all parts of the country, and after some discussion the Congress passed a resolution heartily endorsing this bill. This action on the part of the congress greatly infuriated the Vatican, which had hoped to use the women of the land as champions of its pretensions against those who sought to deliver the youth of the country from the thralldom of the priesthood.

Recently old Pope Pius X received a deputation from a federation of Catholic societies of women, and in an address to those ladies he said: " 'Woman can never be man's equal,' and cannot therefore enjoy equal rights. Few women would ever desire to legislate." But Pius is behind the age.

Prominent Roman Catholic women in America are bitter against the Pope for his opposition to the present day efforts for the uplift of womankind. In the New York Tribune, recently, Miss Mary Coleman, a practicing lawyer of this city, is reported as saying:

I was brought up in a convent, and I have the highest regard for the Pope, but I don't think his words will have the slightest weight with Catholic women who think for themselves. On the contrary, every utterance of this kind by a man of prominence is a point gained, as it shows the strength of the movement. That the Pope should take this view of the matter is natural enough. He doesn't know anything about the women of the present day. He has lived in a little world of his own and is not familiar with the conditions of the real world where both men and women have to struggle for existence, and the question of sex isn't considered at all. I believe he was a poor man once, but it was so long ago that he has probably forgotten it, and the conditions in Italy are different.

Miss Coleman is too good a lawyer not to perceive that when she denounces the Pope as an ignoramus on the woman question she should logically reject his claims to open heaven for women by his absolutions and indulgences. What does he know about women anyhow?

An Appreciative Note

A few years ago a Christian man who was a subscriber to The Converted Catholic wrote to the office, asking that the Magazine should not be sent to him any longer, as he could not afford to pay for it. As the Magazine was evidently doing him good and he was doing good with it, he was told it would be sent to him as long as he lived, and that he need not concern himself about sending any subscription.

Recently this letter was received from his widow:

"Dear Sir:—My husband has passed on to a better life, where I hope I will soon join him. It was such a comfort to him that you continued to send him The Converted Catholic when he was no longer able to pay for it.

"Hoping that the Lord will bless you and give you many years yet, in which to continue your noble work.

"Mrs. J. S."

VATICANISM AND THE ROMAN PRIESTHOOD

THE New York *Independent*, April 28, 1910, contained an interesting editorial, entitled "Cardinal Del Val and His Father," concerning the Vatican side of the recent historical episode connected with Mr. Roosevelt. It will be remembered that in the despatches from Rome, April 5, it was said that the elder Del Val, formerly Spanish Ambassador to the Vatican, expressed his pleasure that the Pope had insulted ex-President Roosevelt. "It seems providential," said he, "that my son should be the man to humble a Yankee President." In that way he thought his country was avenged for the disasters sustained in the Spanish War, in which Colonel Roosevelt took a conspicuous part.

"When the war commenced," says the *Independent*, "Ambassador Del Val undertook to raise a fund with which to buy or build a man-of-war to be named after the Spanish Queen Mother, and to be used by Spain against the United States."

"Among the contributors to that fund was an American Archbishop, now dead, who gave quite a large sum." This refers to Archbishop Michael A. Corrigan, of New York, "the little archbishop," as Father Edward McGlynn used to call him, who died in 1902, to the great relief of all the "liberal" priests who had sympathized with Dr. McGlynn when he was excommunicated by Corrigan at the command of Pope Leo XIII in July, 1887. The *Independent* also refers to another American prelate, who, "when the news of Dewey's victory in Manila reached Rome, called on Senora Del Val and, while presenting her with a bouquet, expressed his regrets at his country's crime."

The conclusion of this remarkable article in the *Independent* is the more striking because it touches upon a subject of which little is said by the religious press; namely, the future of priests who wish to leave the Roman Catholic Church. It is decidedly encouraging that this utterance should come from such a widely recognized authority as the liberal and learned Editor of the *Independent*, who says:

In fact, the Methodists, Baptists and Waldensians are making more converts from the Roman Catholic Church than ever before.

The profound dissatisfaction with the present policy of the Vatican impels multitudes of priests and laymen to seek a refuge in some other Christian Church. A venerable and wise clergyman, not belonging to any of the proselyting bodies, reports to us that it is a hard problem to know what to say to many priests who are inclined to leave the Church of Rome, and could be received into the Protestant Churches, but could then find no means of subsistence. He is inclined to tell them to remain where they are and lie low waiting for a better time. But the present activity against them renders such a course impossible to a large number of priests and intelligent laymen who really need some place of refuge. This situation is probably a temporary one, but it is a real and terrible one to many priests who really do not know what to do. For this unhappy situation the Cardinal Secretary of State is chiefly responsible. The great mass of men in Italy, France and Spain are strongly anti-clerical. The Papacy in its present attitude is multiplying these men and intensifying their tendency. If they cannot stand the strain it is better that they find Churches of refuge where they can remain Christian, even if anti-clerical or even anti-Catholic.

We quote in full the last section of that great editorial in the *Independent*. During our occasional visits to the office of that paper we have sought to impress upon the editors the sad condition of the intelligent, honorable men in the priesthood of Rome whose minds and hearts have outgrown the narrow dogmas of their Church. We are glad our words have borne fruit.

Years ago we said in THE CONVERTED CATHOLIC, April, 1901:

The priests who are American born, or who mingle with Americans, are getting to be ashamed of the gross superstitions of their Church. They are seeking a way out of it. The difficulties in their path are many and seem almost insurmountable, and they are afraid of the cold, hard world outside, and the indifference of so many Protestants. But it is better to be honest and true to their convictions and come out. God will care for them.

Since that was written the number of priests who wish to leave the Roman Church, as the *Independent* says, has largely increased, and if the facilities for helping them to a livelihood were adequate, the number would be still greater. All the priests who have come to Christ's Mission—where over one hundred and sixty have been welcomed—have declared that they know many others who would leave the Church if they knew what to do for a living and not a week passes but we hear from such men.

THREE ENEMIES AND HOW CONQUERED.

1. The world, by faith. 1 John 5: 4, 5.
2. The flesh, by walking in the Spirit. Gal 5: 16.
3. The devil, by resisting him. Jas. 4: 7—Robert Garry.

THREE GREAT DANGERS.

1. Demas fell through the world. 2 Tim. 4: 9-11.
2. David fell through the flesh. 2 Sam. 11: 1-5.
3. Peter fell through the devil. Matt. 16: 21-23.—Robert Garry.

WHAT THE DEVIL IS.

1. A roaring lion. 1 Peter 5: 7, 8.
2. A beguiling serpent. Gen. 3: 1-4, 12-15; 2 Cor. 11: 3.
3. An angel of light. 2 Cor. 11: 12-15.—Robert Garry.

THE THREE APPEARINGS.

The grandest fact in history is that Jesus Christ, the Lord of Glory, *has been in this world.*

And the most important fact of the present is that He *is now in heaven* making intercession for us.

And the greatest prophesied event of the future is, that *He is coming again.*

These three appearances are beautifully set forth in the ninth of Hebrews.

His appearing upon earth "to put away sin by the sacrifice of Himself." Verse 26.

His entering "into Heaven itself, now to appear in the presence of God for us." Verse 24.

"And unto them that look for Him shall He appear the second time, without sin unto salvation." Verse 28.—*W. E. Blackstone, in Jesus is Coming.*

NO MILLENNIUM TILL JESUS COMES.

1. The purpose of God through this dispensation is distinctly declared to be, the outcalling of a people, elect, for the Bride of Christ. Matt. 24: 14; Acts 1: 8; Acts 15: 14-17.

2. The Coming and the Kingdom are contemporaneous. Luke 19: 12, 13; Acts 3: 20, 21; 2 Tim. 4: 1, 2.

3. Antichrist and Satan will be active when He comes. 2 Thess. 2: 8; Gen. 3: 15; Rev. 20: 1, 2.

4. The Church enlarged and spiritualized, is still not in the Kingdom form. Isa. 32: 1; Luke 1: 32, 33; Rev. 20: 4.

5. It is plainly and repeatedly prophesied that the Church will remain in its present imperfect and humble condition until the Lord comes. Luke 18: 2-8; John 16: 33; 2 Tim. 3: 1-8. To this agree the parables of the Mustard Tree, Leaven and Drag Net. Matt. 13.

6. Jew and Gentile will continue in unbelief and sin until the Lord comes. Rom. 11: 25-36; Matt. 13: 30; Luke 17: 26-30.

7. We are repeatedly commanded to watch for His Coming, as an event imminent to our knowledge. Can we do this with expectancy, if we know a thousand years will intervene? Matt. 24: 42-51; Mark 13: 32-37; Luke 12: 35-40.—*E. P. Marvin.*

THE ACTS IN ALPHABET.

- A scension of Christ.
- B aptism of Holy Spirit awaited.
- C hoosing of Matthias.
- D escent of the Holy Spirit.
- E xperiment in communism.
- F irst Christian martyr.
- G reat persecution of the Church.
- H oly Spirit given to Samaritans.
- I n the desert. Philip baptizes Ethiopian eunuch.
- J ourneys of Saul to Damascus.
- K indness of Barnabas to Saul.
- L ife restored to Dorcas.
- M ission of Peter to Cornelius.
- N ews of Antioch revival reaches Jerusalem.
- O rganization of missions at Antioch.
- P aul's first missionary journey.
- Q uer experience at Lystra.
- R eturn to Antioch. Report to church.
- S econd missionary journey.
- T hird missionary journey.
- U nder arrest at Caesarea. Paul preaches to rulers.
- V oyage to Rome.
- W onderful experience at Malta.
- X ceptional privileges granted Paul at Rome.
- Y earning over the Roman Jews.
- Z eal to win all men to Christ.

—Mrs. J. R. Dowdell.

A HARD-EARNED CONTRIBUTION.

"So let him give, not grudgingly, or of necessity."—2 Cor. 9:7.

The spirit in which an offering is made unto the Lord gives it a value all its own. It is possible to miss the benediction of giving though one may make large contributions. It is the one who gives "cheerfully" or "hilariously," and not the one who gives grudgingly or because he cannot dodge the contribution box, who shares, in a special way, God's manifested love.

A man was once telling a committee of women about a certain home missionary movement. In this movement every participant was to contribute five shillings that she herself had earned by hard work. The night of the collection came, and various and droll were the stories of how the money had been earned. At length, the chairman turned to a handsome woman in the front row. "Now, madam, it is your turn," he said. "How did you earn your contribution?" "Oh," said she, "I got it from my husband." "Oho," said the man, "from your husband! There was surely no hard work about that." The woman smiled faintly as she said, "Evidently you don't know my husband."—*Exchange*.

ROMAN CATHOLICISM AND ILLITERACY.

Figures are stubborn things. No Catholic apologist will be able to explain away the following statistics: In Austria, in 1890, of a total population of 23,895,413, 1,031,624 could read only, while 9,605,337 were totally illiterate. In Hungary, same year, total population 17,349,398, 557,854 could read only, and 9,465,172 could neither read nor write. In Catholic Belgium, the proportion of those above 15 years of age unable to read is about 26 per cent. Attention was called in the Belgian Parliament in February, 1910, to the fact that in some parts of the country 60 per cent. of the children were illiterate. In 1886, in France, 10.30 per cent. of the recruits were illiterate. The ratio for Germany in 1896-7 was 1.27. Italy has for centuries been the happy hunting ground of popes, priests, etc. In 1885, 62 per cent. of the people could neither read nor write. The church literally burnt Protestantism out of Spain,

while it kept the people in ignorance; 82 per cent. illiterates in 1885. In Brazil, 80 per cent. of the people are illiterate. In Venezuela the ratio is nearly 90 per cent. A tree is known by its fruit.—*The Bul-work*.

A MATERIALIST CAUGHT.

Materialism, like other forms of infidelity, has a basis of *insincerity*. At a meeting in Liverpool an evangelist publicly said: "I do not believe there is an honest man in the world who really believes that we are all simply matter and go out of existence at death. If there is a real materialist in this audience I would like to see him." A man rose up and shouted: "Well, here is one." "Come up here," said the evangelist, "I want all these people to see a man whose mother died like a dog, and that was the end of her." "You are a liar," shouted the man, "She was one of the best women that ever lived, and she's in heaven today!" The fellow was fairly caught in his own trap. He quite forgot for the moment his own creed!—*A. T. Pierson*.

TWO GOOD SEASONS FOR PREACHERS.

John Berridge, that devoted servant of the Lord, seeing the utter ignorance of the way of salvation through faith in the Lord Jesus Christ as the sin bearer, that prevailed throughout England, entered largely into evangelistic work, preaching on all occasions and at all times. This gave great offence to his idle brother clergymen; they therefore complained of him to the bishop, who sent for him and reproved him for preaching at all hours and on all days. "My Lord," said he, modestly, "I preach only at two times." "Which are they, Mr. Berridge?" "In season and out of season, my Lord."

A PRAYER WORTH REPEATING.

W. C. Pearce, Secretary of the Adult Bible Class Department of the International Sunday-school Committee, remarked recently to a company of Bible Class workers that he sometimes bowed his head at his desk and prayed, "Lord, keep me from getting lost in my own machinery."

so many trusting in the broken reed of a New Theology, may we in pity to the heathen to whom they can only add condemnation, lift up the trumpet, in the hope that some may hear, as we once more—

SOUND THE ALARM!

THE STRUGGLE OF ROMANISM.

It is worthy of note that for a number of years the church of Rome has been imitating Protestant evangelistic methods and making strenuous efforts to add recruits to its ranks. The Jesuit and Paulist "Fathers" who have had this work in hand have doubtless met with a measure of success in proselytizing, and by putting the best side of Popery out have been able to deceive many. It is doubtless true that Catholicism has made friends by its stand on divorce and other social questions. Mr. Philip Mauro makes the following statement:

Statistics are published from time to time calling attention to the amazing growth of the church of Rome. Perhaps the strangest feature of this extraordinary development is the fact that the gain in numbers and in influence is MAINLY CONFINED TO PROTESTANT COUNTRIES—England, United States and Germany,—whereas in countries where the church of Rome has had practically undisputed sway over the conscience of men—notably in France and Italy—its power has rapidly waned. Thus, in the United States, the Romanists claim fourteen million adherents; and Archbishop Ireland is quoted as saying, "We can have the United States in ten years." In England the number of priests has increased in fifty years from 638 to about 4,000, monasteries and convents from 70 to 171, and churches from 683 to 2,018. In Germany there are over twenty million Romanists out of a population of about fifty-eight million; and the historian Froude truly says: "Each day the Pope has a firmer grasp upon the public press, the education, and the government of the countries which have revolted against him with the greatest fierceness."

But there is a strange paradox in this battle of Rome for prestige. While she seizes the opportunity afforded by a decaying Protestantism to prey upon it, her standing is suffering greatly in lands where heretofore her way has been undisputed. Our own field of Ecuador furnishes an illustration of this breaking of Popish political power, and more striking still is the way in which it has been blasted in Italy, the center of the Romish world. A leading religious periodical gives these facts:

"Italy, as every one knows, is the seat and shrine of the Roman Catholic Church. In Rome the Pope for ages and ages has had his palace, and in Rome he once ruled supreme, and from that Old-World city made his influence felt for good and evil—mainly for evil—throughout the civilized world.

"The tables in Italy have been entirely reversed. The Pope, cardinals, archbishops, bishops, and priests throughout the whole land, exist only on sufferance. All property has been taken from them. The Papal Church does not possess a stone of building in the land, nor an inch of soil. It cannot hold, it cannot build, it cannot inherit property. It is only a tenant at will.

"Indeed, by the new code, which threatens with fine, imprisonment, and dismissal from office, any priest who, in the exercise of his duties,

talks against the king and government, or disturbs the peace of families, or seeks to annoy an Italian subject in the free exercise of his civil rights, or for doing what the law permits him to do—by this new penal code, the Roman Catholic Church in Italy is virtually placed in the category of criminal institutions.

"Again, marriage has been taken out of the hands of the Catholic Church entirely. No priest can perform the marriage ceremony. The Pope himself could not legally marry any one. Marriage in Italy is a civil rite, only legal when performed by the syndic (provost) of the place in which the couple reside, or by one of his assessors, and in the city council chambers.

"That law was found to be necessary in the interests of morality, as the Church was prepared to marry almost all and sundry, no matter though within the forbidden degrees, if money sufficient was paid for the indulgence.

"Again, education has been completely taken out of the hands of the Church so far as the national schools of the land are concerned. Before 1876, when the temporal power of the Pope was overthrown, education was entirely in the hands of the Church. Now, no priest, no monk, no nun, no sister, is permitted to be a teacher in any national school.

"It is an impossibility for the Church in Italy to get enough priests to fill her pulpits. Hence she is drafting them from Britain and Ireland and America and all countries. Hardly any respectable father will give his son to the priesthood. The priests are drawn from the lowest class in the land, many from the pauper and criminal classes. Two months ago the Government issued an order forbidding soldiers to salute the host, a thing they had been accustomed to do for centuries. The whole nation is up in arms against the Church. It is the national movement, called forth by the discoveries of unspeakable crimes committed by priests and sisters in their educational establishments."

All such movements have a direct bearing on the Lord's return to the earth, and while their full significance may not be apparent, doubtless the Romish yoke is being broken to set free God's elect in preparation for the final out-gathering of the Bride of Christ, while an apostate Protestantism, having rejected the light, is turned over to delusion, to be the prey of this devouring vulture.

HINTS FOR MISSIONARY CANDIDATES.

I had occasion recently to write a friend concerning a Missionary applicant, and this is what she wrote:

"Miss ——— is an earnest Christian, and eager for souls, but she has been accustomed to lead and direct others in the homeland, and it is difficult for her to take the place of a learner in this, to her, new land. Therefore she does not see that she has to begin at the beginning in regard to knowing how to live and work amongst the heathen.

"She is a little lacking in spiritual gentleness and softness. Her own strength and force need to give place to the strength and gen-

tleness of Jesus."

Oh, how much these statements mean! How much we can read between the lines! Any one of these characteristics renders an otherwise good worker useless.

Here are some more "Buts:"

"He was a fine worker in the homeland—considered a great success, but he is not able to adapt himself to conditions on the field, is not able to use simpler tools, simpler methods and scant supplies, is not willing to begin simply, and work up slowly."

"She has a fine mind, a perfect mania for absorbing knowledge, but never seems able to impart it to others."

"She is a fine worker, but knows it too well, and so makes herself unpleasant to others who have not quite the ability she has. In other words, she lacks humility."

"He has a fine mind, is an earnest Christian, a perfect 'Rusher,' but does not seem able to get on with his co-workers. The only way to utilize him at all is to station him away from any other laborers."

"She is a fine worker, but she costs too much, is not economical, likes things rather fine, says she cannot eat bread unless she has both butter and jam with it."

"He might be a fine worker, but is too fond of his ease. Makes his work hours as short as possible."

"She is a nice young woman, but her lack of promptness unfits her for good work. Some one has to keep her up to time. Is very irregular in her habits, her meals, her devotions, services, etc., thus setting a bad example in this land of slackness."

"He is a good fellow, but is a very bad financier. His accounts are never straight. He does not mean to be careless, but he seems to have no head for business, and so is a constant care to others who must clear up after him."

"He is a good man, but is very sensitive; one has to be constantly on one's guard lest he be offended."

"She is a young woman of many good parts, but she is not pleasant to live with."

"He might be a good worker, but he feels no need of Bible study. Thinks he learned it all at the institute."

"She has many good traits, but claims that the Spirit leads her, and she has no need to depend on either Scripture or human counsel."

"She is a clever young woman, but very fond of dress, and is therefore a stumbling-block to the Christian converts. They wonder how it is she wears jeweled rings and other expensive things, when the money is needed on all sides for the spread of the Gospel."

"She is a dear, sweet girl, but so hard to please in her diet. She does not eat ordinary food, but has to have extra things cooked, thus making much extra work for the housekeeper, and all concerned. So when her appointment is talked of, a chorus of voices exclaims, 'Please don't send her to us; she is too much trouble.'"

"She is an earnest girl, but has no capacity or willingness to improve. Daily we are chagrined by her bad grammar, her bad spelling, and her bad manners. It is her misfortune, not her fault,

that she lacked opportunity in early life, but she is very much at fault that she objects to any correction now. No one dares to try to help her."

"She is a dear good Christian girl, but her untidy habits hinder much. In her dress and in her work she is very careless. Her cooking is not clean, her dishes are not washed until they are wanted at the next meal, and her kitchen is simply unfit to be seen."

"He is a splendid young man, very earnest and faithful, but he has no control over the people. They run over him, and, helpless, he comes to his co-workers to get him out of difficulties. His successor always has a hard time reconstructing the work, and bringing order out of chaos."

"She has many things to commend her, but all is spoiled by her extreme selfishness. She never seems to have any regard for the wishes of others. Everything must bend to meet her plans."

"He is in many ways a very good fellow, but he is miserly. This causes him to be very close with the converts, till they feel he cares nothing for them except for the work he can get out of them. It is said he constantly cheats God out of His tenth."

"She has ability, but her habit of tattling makes her a very objectionable person to have about. She is constantly stirring up strife, and keeps the whole Mission in confusion."

Dear Missionary candidates, all the above things have been said at different times about different Christian workers. Certainly here is food for reflection, and at the same time a warning.—*Selected.*

THE CHRISTIAN WARFARE.

By JOHN BUNYAN.

Departing from iniquity is not a work of an hour, or a day, or a week, or a month, or a year; but it is a work that will last thee thy lifetime, and there is the greatness and difficulty of it. Were it to be done presently, or were the work to be quickly over, how many are there that would be found to have departed from iniquity; but for that it is a work of continuance, and not worth anything unless men hold out to the end; therefore it is that so few are found actors or overcomers therein. Departing from iniquity, with many, is but like the falling out of two neighbors; they hate one another for a while, and then renew their old friendship again.

But again, since to depart from iniquity is a work of time, of all thy time, no wonder if it dogs thee, and offereth to return upon thee again and again; for sin is mischievous, and seeks nothing less than thy ruin. Wherefore, thou must in the first place take it for granted that thus it will be, and so cry the harder to God for the continuing of His presence and grace upon thee in this blessed work, that as thou hast begun to depart from iniquity, so thou mayest have strength to do it to the last gasp of thy life.

And further, for that departing from iniquity is a kind of warfare with it—for iniquity will hang in thy flesh what it can, and will not be easily kept under—therefore no marvel if thou find it wearisome work, and that the thing that thou wouldst get rid of is so unwilling to let

an answer for all who cared to stand up against him. But once he was clear howled over, and that by a miner. The hall where he was speaking was crowded with an eager and excited audience, but the speaker had not proceeded far in his address when a big miner stood up, and with a loud voice shouted:

"Sir, I want to speak!"

This caused confusion, and Bradlaugh ordered the man to sit down, but promised him that at the close of the address he should have his chance, evidently thinking that he should soon dispose of him. So when he had finished he turned to the miner, and said:

"Now my friend, what have you got to say?"

The big man rose at once, and standing upon the platform in an attitude of intense earnestness, with his long arm outstretched, began:

"Mr. Bradlaugh, some time ago there was working with me down in the pit, a Methodist chap. He was always singing hymns and whistling tunes the live-long day. Oh! he was a happy man. No happier man in that there pit, and his mates liked to have him about, for he had a kind of cheery word for all. But one day he got hold of one of your tracts, and it clear turned his head. He sang no more hymns and whistled no more tunes; he was the most melancholy and doleful man underground. He argued about religion, and tried to make out that there was no God, but one day a half-ton of coal came down upon his head, and when he lay under the coal I heard him call out to Almighty God to have mercy on him. Mr. Bradlaugh, there is nothing like a half-ton of coal on a man's head for putting the fear of God into him!"

With that the miner sat down, and the lecturer had nothing to say, but made a hasty exit from the hall.

A blue mark opposite this paragraph indicates a subscription that expires with this number. We would appreciate an early renewal.

THE DRIFT OF THE TIMES.

SOUND THE ALARM!

What We Owe to the Reformation.

By JOHN CHARLES RYLE, D. D.,

Late Bishop of Liverpool.

IN TWO PARTS. NO. 1.

Our lot is cast in days when it is the fashion to despise everything that is old. There is a morbid readiness to throw aside all things which bear about them the least mark of antiquity, and to treat them with as little respect as last year's almanacs or worn-out clothes. The only exceptions I can think of are, old lace, old coins, old pictures and old wine! But as a general rule, old opinions and old institutions are too often condemned as useless lumber, and shovelled out of the way, simply because they are old.

Now I am not one of those who object to all changes and reforms of old things. Nothing of the kind. I heartily thank God for most of the changes of the last half century, whether political, or social, or scientific, or educational. I should not be an honest man, if I did not declare my conviction that on the whole they are

great improvements. But there is one subject about which I cannot take up new views, and that subject is the English Reformation. I cannot agree with those who now tell us that the Reformation was a blunder—that the Reformers are over-praised—that Protestantism has done this country no good—and that it would matter little if England placed her neck once more under the foot of the Pope of Rome. Against these new-fangled opinions I enter my solemn protest. I want no departure from the old Protestant paths which were cast up by Crammer, Ridley and Latimer more than three hundred years ago. In short, about the value of the English Reformation I want no new views. I unhesitatingly affirm that the "Old are better."

I fear there is a strange disposition to undervalue the Protestant Reformation. Time has a wonderful power of dimming men's eyes, and deadening their recollection of benefits, and making them thankless and ungrateful. Three busy centuries have slipped away since England broke with Rome, and a generation has arisen which, like Israel under the Judges, knows little of the days of the Protestant Exodus, and of the struggles in the wilderness. Partly, too, from a cowardly dislike to religious controversy, partly from a secret desire to appear liberal and condemn nobody's opinions, the Reformation period of English history is sadly slurred over, both in Universities and Public Schools. It seems an inconvenient subject, and men give it the cold shoulder. Be the cause what it may, the Reformation period is too often shunted on a siding, and has not that prominent place, in the education of young England, which such a character-forming period most richly deserves. The whole result is, that few people seem to understand either the evils from which the Reformation delivered us, or the blessings which the Reformation brought in. In short, many now-a-days regard the subject of Popery as a "Bore." They blindly persuade themselves that there is no mighty difference between Protestants and Papists at bottom. They say in their hearts, "A plague on both your houses! It is six of one and half-a-dozen of another." To remove some of this ignorance, and let in a little light, is my simple aim. I want to make some of my countrymen understand that we owe an enormous debt to the Protestant Reformation.

Let me clear the way by saying that I do not pretend to endorse the character of all the agents by whom the English Reformation was carried out, or to approve of everything which they did. I do not for a moment maintain that Henry VIII. was a godly man. No! Too often he was a brutal tyrant—I do not say that the statesmen who surrounded him were faultless characters. Far from it. Too many of them made a market of the Reformation, and enriched their families by plundering abbey lands. I do not ask you to believe that Crammer and other Reformers, either in the days of Henry VIII., or Edward VI., or Elizabeth, were angels, and made no mistakes. I frankly admit that they did some things which they ought not to have done, and left undone some things which they ought to have done. All I do maintain is, that the whole result of the Protestant Reformation was an enormous gain

to this country. And I confidently assert that England before the Reformation was as unlike England after the Reformation, as black and white, darkness and light, night and day. Facts, stubborn facts, exist to prove the correctness of this assertion, and some of these facts I shall try to bring before you.

I. I begin by saying that THE REFORMATION DELIVERED ENGLAND FROM AN IMMENSE QUANTITY OF EVILS.

(a) For one thing the Reformation delivered England from gross religious ignorance and a spiritual darkness that might be felt. No doubt there was a professing Church of Christ in the land when Henry VIII. ascended the throne, a Church abounding in wealth, and garrisoned by a whole army of Bishops, Abbots, Friars, Priests, Monks and Nuns. But money and clergymen do not make a Church of Christ, any more than "Men with muskets" make up an army. For any useful and soul-saving purposes the English Church was practically dead, and if St. Paul had come out of his grave and visited it, I doubt if he would have called it a Church at all. The plain truth is, that it was a Church without a Bible; and such a Church is as useless as a lighthouse without a light—a candle-stick without a candle—or a steam-engine without a fire. Except a few scattered copies of Wycliffe's translation of the Vulgate, there were no English Bibles in the land, and the natural consequence was, that priests and people knew scarcely anything about God's truth, and the way to be saved.

As to the Clergy, as a general rule, their religion was the merest form, and scarcely deserved to be called Christianity at all. Most of them were pitiful turncoats without a conscience, and were ready to change sides in religion at word of command. In fact they did so no less than four times—once under Henry VIII., once under Edward VI., once under Bloody Mary, and once more under Elizabeth.

The immense majority of the clergy did little more than say masses and offer up pretended sacrifices—repeat Latin prayers and chant Latin hymns, which of course the people could not understand—hear confessions, grant absolutions, give extreme unction, and take money to get dead people out of purgatory. Preaching was utterly at a discount. As Bishop Latimer truly remarked, "When the devil gets influence in a Church, up go candles and down goes preaching." Quarterly sermons were indeed prescribed to the clergy, but not insisted on. Latimer says that while mass was never to be left unsaid for a single Sunday, sermons might be omitted for twenty Sundays in succession, and nobody was blamed. After all, when sermons were preached they were utterly unprofitable; and latterly to preach much was to incur the suspicion of being a heretic.

To cap all, the returns that Bishop Hooper got from the rich diocese of Gloucester, no barbarous and uncivilized corner of England, when he was first appointed Bishop in 1551, will give you a pretty clear idea of the ignorance of the pre-Reformation times. He found that out of 311 clergy in his diocese, 198 were unable to repeat the Ten Commandments; 31 of the 168

could not say in what part of the Scripture they were to be found; 40 could not tell where the Lord's prayer was written, and 31 of the 40 did not know who was the author of the Lord's Prayer.

As to the laity, it is not too much to say that the bulk of them, except in the hour of trial, sickness and death, had no religion at all. Even at such seasons as those there was no one to tell them of the love of God, the mediation of Christ, the glad tidings of free salvation, the precious blood of atonement, and justification by faith. They could only send for the priest, who knew nothing himself and could tell nothing to others; and then at last they received absolution and extreme unction, and took a leap in the dark. "The blind led the blind, and both fell into the ditch."

To sum up all in a few words, the religion of our English forefathers before the Reformation was a religion without knowledge, without faith, and without lively hope—a religion without justification, regeneration and sanctification—a religion without any clear views of Christ and the Holy Ghost. Except in rare instances it was little better than an organized system of Mary-worship, saint-worship, image-worship, relic-worship, pilgrimages, almsgivings, formalism, ceremonialism, processions, prostrations, bowings, crossings, fastings, confessions, penances, absolutions, masses and blind obedience to the priests. It was a huge higgledy-piggledy of ignorance and idolatry, and serving an unknown God by deputy. The only practical result was that the priest took the people's money, and undertook to secure their salvation, and the people flattered themselves that the more they gave to the priests, the more sure they were to go to heaven. Such was the IGNORANCE which was scattered to the winds by the English Reformation. Mind you do not forget it.

(b) For another thing, the Reformation delivered England from the most groveling, childish and superstitious practices in religion. I allude especially to the worship of relics. Destitute of the slightest scriptural knowledge, our forefathers were taught by the priests to seek spiritual benefit from the so-called relics of dead saints, and to treat them with divine honor. The accounts which those trustworthy old historians, Strype, and Fuller, and Burnet, have handed down to us about these wretched relics, up to the middle of Henry VIII.'s reign, are so extraordinary that you ought to hear some of them.

At Reading Abbey, in Berkshire, the following things among many others were exhibited by the monks on great occasions, and most religiously honored by the people. An angel with one wing—the spear-head which pierced our Savior's side—two pieces of the Holy Cross—St. James' hand—St. Philip's stole, a bone of Mary Magdalene, and a bone of Salome.—(Strype, i, 390.)

At Bury St. Edmund's, in Suffolk, the priests exhibited the coals that roasted St. Lawrence, the parings of St. Edmund's toe nails, Thomas a Becket's penknife and boots, and as many pieces of our Savior's cross as would have made, if joined together, one large whole cross. They had

also relics whose help was invoked at times when there was an excessive growth of weeds, or an unusually heavy fall of rain!—(*Burnet's Ref.*, i, 486.)

At Maiden Bradley Priory, in Somersetshire, the worshippers were privileged to see the Virgin Mary's smock, a piece of the stone upon which our Lord was born at Bethlehem, and a part of the bread used by Christ and the Apostles at the first Lord's Supper.—(*Styripe*, i, 391.)

At Bruton Priory, in Somerset, was kept a girdle of the Virgin Mary, made of red silk. This solemn relic was lent as a special favor to women in childbirth, to ensure them a safe delivery. The like was done with a white girdle of Mary Magdalene, kept at Farley Abbey, in Wiltshire. In neither case, we may be sure, was the relic sent without a pecuniary consideration.—(*Styripe*, i, 391.)

Even in the Midland Counties, superstition was just as bad as in the south of England. *Styripe* records that at St. Mary's Nunnery, in Derby, the nuns had a piece of St. Thomas's shirt, and that it was worshiped by women expecting their confinement. At Dale Abbey, near Derby, they worshiped part of the girdle of the Virgin Mary, and some of her milk! At Repton Monastery the bell of St. Guthlac was held in special honor, and people put their heads under it to cure the headache. At Grace Dieu Nunnery, in Leicestershire, they worshiped the girdle and part of the coat of St. Francis.—(*Styripe*, i, 398.)

Records like these are so amazingly silly, as well as painful, that one hardly knows whether to laugh or to cry over them. But it is positively necessary to bring them forward, in order that men may know what was the religion of our forefathers, in the days when Rome ruled the land, before the Reformation. Wonderful as these things may seem, we must never forget that Englishmen at that time had no Bibles and knew no better. A famishing man in sieges and blockades has been known to eat rats and mice, and all manner of garbage, rather than die of hunger. A conscience-stricken soul, famishing for lack of God's Word, must not be judged too hardly, if it struggles to find comfort in the most degrading superstition. Only let us never forget that this was the superstition which was shattered to pieces by the Reformation. Remember that. It was indeed a deliverance.

(c) For another thing, the Reformation delivered England from the *degrading tyranny and swindling impostures of the Romish priesthood.*

In the last days of the Pope's supremacy in this land, the laity were thoroughly "sat upon" by the clergy, and could hardly call their souls their own. The power of the priests was practically despotic, and was used for every purpose except the advancement of true religion. Like the frogs in the plague of Egypt, they made their way everywhere, both in the palace and the cottage, met you at every turn of life, and had a finger in every transaction. They interfered by the confessional between husbands and wives—between parents and children—between masters and servants—between landlords and tenants—between subjects and sovereigns—between souls and God. Obey them and you might

do anything, and commit any sin. Resist, and you had no safety either for property or life.

One great object, which they steadily kept in view, was to enrich the Church and fill the pockets of their own order. To accomplish this end they employed many devices. Sometimes they persuaded tender-hearted affectionate persons to give money to get the souls of their relatives out of purgatory, by procuring masses to be said for them. Sometimes they advised weak people to give huge sums to the shrine of some favorite saint, such as Thomas a Becket at Canterbury, in order to merit heaven by good works. Sometimes they induced dying sinners to give vast tracts of land to abbeys and monasteries, in order to atone for their bad lives. In one way or another they were continually drawing money out of the laity, and accumulating property in their own hands. "In fact," says Burnet, "If some laws had not restrained them, the greater part of all the estates in England had been given to religious houses."—(*Burnet's Reformation*, i, 378.)

The other object, which they never forgot for a moment, was to keep up their own power. For this purpose they claimed to hold the keys of heaven literally and really. To them confession must be made. Without their absolution and extreme unction, no professing Christian could be saved. Without their masses no soul could be redeemed from purgatory. In short, they were to all intents and purposes the mediators between Christ and man. To please and honor them were the first of duties; to injure them was the greatest of sins. Fuller, the historian, tells us that in 1489 a certain Italian priest got an immense sum of money in England by obtaining power from the Pope "To absolve people from usury, theft, manslaughter, fornication, and all crimes whatsoever, except smiting the clergy, and conspiring against the Pope."—(*Fuller's Church Hist.* i, 532, Tegg's Edit.)

As to the gross and ridiculous impostures which the priests practiced on our ignorant forefathers before the Reformation, the catalogue would fill a volume. Of course I cannot do more than supply a few specimens.

At the Abbey of Hales, in Gloucestershire, a vial was shown by the priests on great occasions to those who offered alms, which was said to contain the blood of Christ. This notable vial was examined by the Royal Commissioners in Henry VIII.'s time, and was found to contain neither more nor less than the blood of a duck, which was renewed every week.

In the city of Worcester there was a huge image of the Virgin Mary in one of the churches, which was held in special reverence. This was also examined by the same Royal Commissioners, in order to ascertain what it really was. But when it was stripped of certain veils which covered it, it turned out to be no image of the Virgin, or of any woman at all, but the statue of some old Bishop.

At Bexley, in Kent, a great crucifix was exhibited, which received peculiar honor and large offerings, because of a continual miracle which was said to attend its exhibition. When the worshippers before it offered copper coin, the face of the figure on the cross looked grave; when

they offered silver it relaxed its severity; when they offered gold it openly smiled. In Henry VIII.'s time this famous crucifix also was examined, and wires were found within it, by which the attendant priests could move the face of the image, and make it assume any expression they pleased.—(*Burnet's Ref.*, i, 486.)

He that desires to pursue this disgraceful subject further will find it fully handled in Calvin's *Inventory of Relics* and Hobart Seymour's *Pilgrimage to Rome*. He will learn there, that all over Europe things were shown as holy relics, so manifestly false and fictitious, that the priests who showed them can only be regarded as cheats and rogues, who in this day would be sent to the treadmill or obliged to pick oakum. Wood of the true cross, enough to load a ship, though we know one person alone could carry it—thorns professing to be part of our Savior's crown of thorns, enough to make a large faggot—at least fourteen nails, said to have been used at the crucifixion, though we know four must have been sufficient—four spearheads, said to be points of the spear which pierced our Lord's side, though of course it had only one—at least three seamless coats of Christ for which the soldiers cast lots, though there could only have been one—all these are only select specimens of the profane and vile inventions with which Romish priests imposed on people before the Reformation. They must have known that they were telling lies, and yet they persisted in telling them, and required the ignorant laity to believe them. Once more I remind you that for deliverance from this miserable system of PRIESTLY TYRANNY AND PRIESTLY IMPOSITION we are indebted to the Reformation.

(d) The Reformation delivered England from the worst plague that can afflict a nation, I mean the plague of *extreme unholiness and immorality among the clergy*.

The lives of the clergy, as a general rule, were simply scandalous, and the moral tone of the laity was naturally at the lowest ebb. Of course, grapes will never grow on thorns, nor figs on thistles. To expect the huge roots of ignorance and superstition which filled our land to bear any but corrupt fruit would be unreasonable and absurd. But a more thoroughly corrupt set than the English clergy were in the palmy days of undisturbed Romanism, with a few exceptions, it would be impossible to imagine.

The parochial priesthood became unhappily notorious for gluttony, drunkenness and gambling.

"Too often," says Professor Blunt, "They were persons taken from the lowest of the people, with all the gross habits of the class from which they sprang—loiterers on the ale-house bench—dicers, scarce able to read by rote their *patenoster*, often unable to repeat the Ten Commandments—mass priests who could just read their breviaries, and no more—men often dubbed by the uncomplimentary names of Sir John Lack-Latin, Sir John Mumble-Matins, or Babbling and Blind Sir John. In fact, the carnal living and general secularity of ministers of religion were proverbial before the Reformation."—(*Professor Blunt's History of the Reformation*, p. 66.)

I might tell you of the shameless covetousness

which marked the pre-Reformation priesthood. So long as a man gave liberal offerings at the shrine of such saints as Thomas a Becket, the clergy would absolve him of almost any sin. So long as a felon or malefactor paid the monks well, he might claim sanctuary within the precincts of religious houses after any crime, and hardly any law could reach him. Yet all this time for Lollards and Wyclifites there was no mercy at all! The very carvings still extant in some old ecclesiastical buildings tell a story in stone and wood which speaks volumes to this day. Friars were often represented in these carvings as foxes preaching with the neck of a stolen goose peeping out of the hood behind—as wolves giving absolution, with a sheep muffled up in their cloaks—as apes sitting by the sick man's bed, with a crucifix in one hand and with the other in the sufferer's pocket. Things must have been at a low ebb, when the faults of ordained ministers were so publicly held up to scorn!

But the blackest spot on the character of our pre-Reformation clergy in England is one of which it is painful to speak, I mean the impurity of their lives and their horrible contempt of the Seventh Commandment. The results of auricular confession, carried on by men bound by their vow never to marry, were such that I dare not enter into them. The consequences of shutting up herds of men and women in the prime of life, in monasteries and nunneries were such that I will not defile my paper by dwelling upon them. The details will be found in Strype, Burnet, and Fuller, by those who care to look them up. Suffice it to say, that the discoveries made by Henry VIII.'s Commissioners, of the goings-on in many of the so-called religious houses, were such as it is impossible to describe. Anything less "Holy" than the practice of many of the "Holy" men and women in these professedly "Holy" retreats from sin and the world, the imagination cannot conceive. If ever there was a plausible theory weighed in the balance and found utterly wanting, it is the favorite theory that celibacy and monasticism promote holiness. Romantic young men and sentimental young ladies may mourn over the ruins of such abbeys as Battle, and Glastonbury, and Bolton, and Kirkstall, and Furness, and Croyland, and Bury, and Tintern. But I venture to conjecture that many of these houses are more useful now in their ruined condition than they ever were in the days of affluence and prosperity. Monasteries and nunneries were frequently sinks of iniquity.

The preamble of the Act for Dissolution of Religious Houses, founded on the Report of Henry VIII.'s Commissioners, contains broad, general statements which cannot be got over. It declares "That manifest sin, vicious, carnal and abominable living, is daily used and committed in abbeys, priories and other religious houses of monks, canons and nuns, and that albeit many continual visitations have been had, by the space of two hundred years or more, for an honest and charitable reformation of such unthrift, carnal and abominable living, yet that nevertheless little or none amendment was hitherto had, but that their vicious living shamefully increased and augmented."—(*Fuller*, ii. 208.)

After all, there is no surer receipt for promoting immorality than "Fulness of bread and abundance of idleness." (Ezek. 16:49). Take anywhere a number of men and women, of any nation, rank or class—bind them by a vow of celibacy—shut them up in houses by themselves give them plenty to eat and drink, and give them little or nothing to do—and above all give them no Bibles, no true religion, no preaching of the Gospel, no inspection, and no check from public opinion, and if the result of all this be not abundant breach of the Seventh Commandment, I can only say I have read human nature in vain.

I make no apology for dwelling on these things. Painful and humbling as the picture is, it is one that in these times ought to be carefully looked at, and not thrown aside. Before we make up our minds to give up Protestantism and receive back Monasticism and the "Catholic system," let us thoroughly understand what the state of England was when Popery had its own way unchecked and uncontrolled. My own belief is, that there never was a change so imperatively needed as the Reformation, and that no Englishmen ever did such good service to their country as the Reformers. In short, unless a man can disprove the plain historical facts recorded by Strype and Burnet, he must either admit that the times before the Reformation were bad times, or be content to be regarded as beside himself. To no class of men does England owe such a debt of gratitude as to her Protestant Reformers.

But what shall we say of the modern proposal, to give up the principles of the Reformation, and to return to the communion of the Church of Rome? What shall we say indeed! I say the man who makes such a proposal must have taken leave of his senses, or be utterly ignorant of the facts of history. Are we to return to a Church which boasts that she is infallible and never changes—to a Church which has never repented of her pre-Reformation superstitions and abominations—to a Church which has never confessed and abjured her countless corruptions? Are we really to go back to gross ignorance of religion—to childish superstition—to sacerdotal tyranny—to gross clerical immorality? Is this the Catholic land of promise? Shame on us, I say, if we entertain the idea for a moment! Let

the Israelite return to Egypt, if he will. Let the prodigal go back to his hawks among the swine. Let the dog return to his vomit. But let no Englishman with brains in his head ever listen to the idea of exchanging Protestantism for Popery, and returning to the bondage of the Church of Rome. No, indeed! we owe a mighty debt to the Reformation for having delivered us from an enormous mass of evil.

We listen to these sound and weighty words, and then hear the shallow and traitorous sayings of many of the Church leaders of this day with sorrow and indignation, and pray God to raise up those who will at any cost—

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"To give light to them that sit in darkness and in the shadow of death."—Luke 1:79.

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Offerings Received at the General Office, Kansas City, Mo., During the Month of Oct., 1910.

Receipt numbers followed by "d" denote offerings reported by our Missionaries and State and Local Workers in the Homeland as having been received direct from contributors.

—Contributions should be forwarded to the President, Geo. S. Fisher.—

MOROCCO MISSION.			Date. Rec. No. Amt.			Date. Rec. No. Amt.			Date. Rec. No. Amt.		
Date. Rec. No.	Amt.		Oct. 10-8308 d.....	\$	3 80	Oct. 7-8372.....	\$	25	21-8332.....	\$	2 45
Oct. 12-8300.....	\$	2 50	14-8302.....	\$	2 50	8-8387.....	\$	2 50	Total for October....\$ 204 98		
17-8304.....	\$	1 25	17-8308.....	\$	2 50	14-8303.....	\$	5 00	BIBLE INSTITUTE.		
20-8328.....	\$	25 00	19-8311.....	\$	3 00	10-8314.....	\$	50	Date. Rec. No.	Amt.	
21-8330.....	\$	3 00	20-8327.....	\$	15 00	20-8337.....	\$	1 00	Oct. 3-8383.....	\$	1 00
8333.....	\$	5 00	20-8338.....	\$	50 00	8328.....	\$	3 65	8384.....	\$	4 00
Total for October....\$ 38 75			21-8331.....	\$	2 44	8329.....	\$	20 00	4-8385.....	\$	4 50
EQUADOR MISSION.			8333.....	\$	2 50	Total for October....\$ 24 70			8386.....	\$	4 70
Date. Rec. No.	Amt.		20-8335.....	\$	2 50	STATE AND LOCAL WORKERS			5-8388.....	\$	1 50
Oct. 5-8367.....	\$	5 00	Total for October....\$ 88 64			AGENTS.			7-8372.....	\$	45
8368.....	\$	3 00	SUDAN MISSION.			Date. Rec. No.	Amt.	8374.....	\$	10	
10-8369.....	\$	1 00	Date. Rec. No.	Amt.		Oct. 4-8366.....	\$	5 00	8375.....	\$	15
8369 d.....	\$	1 00	Oct. 15-8305.....	\$	4 36	5-8368.....	\$	1 50	8376.....	\$	25
8370 d.....	\$	5 00	GENERAL FUND.			7-8377 d.....	\$	8 05	17-8307.....	\$	1 87
8371 d.....	\$	4 00	For office expenses, personal needs and general traveling expenses of officers of the General Council—aside from expenses in connection with visiting our Missions among the unevangelized, which are entered with the funds of the particular Mission visited.			8378 d.....	\$	1 50	18-8310.....	\$	50
8372 d.....	\$	1 40	Date. Rec. No.	Amt.		8379 d.....	\$	1 00	19-8311.....	\$	3 00
8374 d.....	\$	1 83	Oct. 7-8369.....	\$	1 00	8380 d.....	\$	17 10	8316.....	\$	25
8376.....	\$	14 00	8370.....	\$	30	8381 d.....	\$	10	20-8327.....	\$	10 00
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8300.....	\$	7 50	8372.....	\$	49 50	10-8385.....	\$	2 45	8333.....	\$	2 50
14-8303.....	\$	5 50	8373.....	\$	2 45	14-8302.....	\$	2 50	8334.....	\$	50
8304.....	\$	2 50	8374.....	\$	13 50	8304.....	\$	2 50	Total for October....\$ 86 31		
19-8312 d.....	\$	3 30	8375.....	\$	75	18-8308.....	\$	85	GOSPEL AND MISSIONARY BOOKS AND TRACTS.		
8313 d.....	\$	1 40	8376.....	\$	10 00	19-8318 d.....	\$	1 10	Date. Rec. No.	Amt.	
20-8327.....	\$	5 00	8377.....	\$	35 00	8319 d.....	\$	1 65	Oct. 7-8285.....	\$	2 50
8328.....	\$	60 00	8378.....	\$	85	8320 d.....	\$	1 00	8286.....	\$	1 00
Total for October....\$ 141 84			8379.....	\$	9 00	8321 d.....	\$	36 50	12-8301.....	\$	50
NAVAJO MISSION.			8322 d.....	\$	40	8322 d.....	\$	40	20-8328.....	\$	50
Date. Rec. No.	Amt.		8323 d.....	\$	13 50	8324 d.....	\$	13 50	8328.....	\$	10 00
Oct. 5-8367.....	\$	3 00	8324.....	\$	75	8325 d.....	\$	75	Total for October....\$ 14 50		
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In case specific real or personal estate is devised, the following should be used:

FORM OF DEVISE—I give and devise to the Gospel Missionary Union, incorporated under the laws of the state of Kansas, the following described property, to wit: _____, with the appurtenances, in fee simple, for the use, benefit and behalf of the said Society forever.

All wills should be witnessed by two persons, who state over their signature that they saw the maker sign the paper which he acknowledged to be his last will and testament, and that they have signed it as witnesses at his request, and in his presence and in the presence of each other.

"LOVE NOT THE WORLD, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

"THE WORLD PASSETH AWAY, and the lust thereof; but he that doeth the will of God abideth forever."

ishing their course with joy, and the ministry which they have received of the Lord Jesus, to testify the Gospel of the Grace of God.

A blue mark opposite this paragraph indicates a subscription that expires with this number. We would appreciate an early renewal.

"A VOICE CRYING IN THE WILDERNESS."

FLAGSTAFF, Arizona, Sept. 20, 1910.

My Dear Fellow Laborers:

It is recorded of one man in the Holy Scriptures that he labored fervently in prayer. Would to God that such a record might truly be made of us, and that those at home who feel that they cannot, by reason of age, infirmities or other adverse circumstances, have an active part in the preaching of the Gospel to those who sit in darkness, might yet be laborers together with those scattered abroad, in the great work of prayer and intercession.

This is a prayerless age and I fear that the spirit of prayer is not as fervent in any of us now as it was some years ago. How then shall we expect the gracious workings of God among our people if we fail to intercede for them! "Lord, teach us to pray."

After six weeks spent upon the desert away from the rush and roar of the proud civilization of our day, I now sit me here with the noise of escaping steam, the ringing of engine bells and the hoarse cry of automobiles sounding in my ears, and try to consider what the true state of the work for our poor Indians is and what the end will be.

As to the people themselves, after some years of personal relationship with them I believe them to be one of the most proud, independent and unthankful of all the tribes of earth.

Their country is largely a desert, with here and there a little water and grass, and with their flocks and ponies they wander from place to place building no permanent or comfortable houses, for they cannot tell where the next year or the next month will find them, or when one of their number or household may lie down and die in the hogan, and if so it can never be lived in again.

They have a free and common interest in the food of each other, so that if one man work industriously and have a good field of three or four acres of corn and a half acre of melons, his relatives and friends, who may have lazily wasted the summer, will likely come and sit with him when the corn is fit to roast, eating up much of his field, and then move on, he himself perhaps joining them, to eat up some other friend.

So far as our labors are concerned, we have not taken up school or medical work, though from time to time we have done something in the way of caring for the sick, but it has been our purpose to give ourselves to the preaching of the Gospel in the Indian tongue. Some considerable time has been spent in looking after the orchard connected with our place and in those general affairs that are related to a livelihood. We have not done very well with the language, and we have had some internal troubles that were sad and painful enough.

I have known something about the other Mis-

sions working among these Indians; some of them I fear may be top-heavy with equipment, and some of their methods defective for the work in hand.

There have been reports of a few conversions and baptisms, but I have not seen nor do I know of any Navajo Indians that give good proof that they have been born again from above, and I do not see that any plans are being made with good foundations, that give promise that the true Gospel will at an early day be preached to this poor wandering tribe. To accomplish such a work will require the enduring of hardships beyond measure, for the field is one of the hardest in the world.

I do not wish to dishearten any worker or helper, and indeed if the battle be hard and against us, there is the more reason why we should pluck up courage and give ourselves with renewed devotion and faithfulness to the work in hand, but I am thoroughly out of sympathy with the general line of Missionary reports that are made and circulated. I believe them often to be wrongly colored and inaccurate, and I am certain that no matter what the consequences may be as to the interest of friends and the effect that may be had on the financial side of the work, the only proper and honest course to pursue is to tell the plain truth and stand open-hearted before God and the people.

It is evident that if we begin the making of reports that are pleasantly overdrawn we must keep up the turning of the red wheels from month to month, for if we cease, our Gospel chariot will come to such a sudden halt that we may be thrown from our seats to the wonder and dismay of all our friends and supporters.

The days are dark and evil, the professing church is full of apostasy, our own hearts are cold enough, prayer languishes, and the Spirit of God does not seem to be working in power in the hearts of the heathen as once He did. Oh, that we might in such a time cease our proud stepplings, bring to an end our high sounding reports, and bow humbly before the Savior, confessing our unfaithfulness and our poverty of service, and praying that He may yet empower us to contend for the Faith and preach the Gospel according to His plan and purpose.

Mr. Holcomb has taken up the work at the Mission station for the present and will act as Secretary of the Mission, and if it seems best that he continue permanently his wife and youngest daughter will expect to join him. Mrs. VanZee is still poorly and is now in Iowa with the small lads. The ladies will hope to continue their service by living with the people, while it is planned that the brethren give themselves to itinerating and preaching among the Indians far and near, returning to the Mission Home only for short rests.

On Sunday, the 11th, we closed our Conference with the Lord's Supper, and on Monday forenoon Mr. VanZee and I started for Flagstaff by the way of Blue Canyon, Oraibi and Tolebaco, visiting the friends at these places, and arriving at our destination Saturday afternoon. Mr. VanZee is having some work done on his teeth, as they have given him no little pain and trouble for some time, but he will hope to return to Tuba

this week, while I plan to go on to Los Angeles and San Francisco.

I am glad to call especial attention to the "Drift of the Times" in this issue on the subject, "Can the Church of Rome be Reformed?" This is the second article regarding the Catholic Church furnished by Mr. W. E. Reed, the Secretary of our Mission in Ecuador, South America. Mr. Reed has had many years of personal observation and experience in Catholic lands, and has taken the subject up in a moderate but telling manner, and we hope that the eyes of some of the Lord's children may thereby be opened to the true condition of this wicked church, and the false foundation of those who would count her a church setting forth saving truth and needing only some reformation in practice in order to do the work of God.

The sad and surprising address of Mr. Speer, Secretary of the Presbyterian Board, at the late Rochester Convention, which was the immediate cause of these articles, only shows what unsound views may be held when the mind is bent toward a union of church without a true doctrinal foundation.

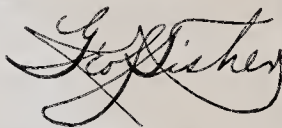
Here in Arizona we have been criticized because we would not become a part of the Southwest Indian Conference, an organization of the different Missionaries in Arizona and New Mexico, effected for the purpose of taking up language matters, the holding of a yearly Conference, and the encouraging of greater fellowship together.

We believe that some of those associated in the Conference are not sound in the faith, and it is against the views of our Society, and, so far as I know, every worker connected with it, that we enter into any organization unless there be underneath it a sound scriptural and doctrinal foundation to which every associated person shall truly and heartily subscribe. To this we are unitedly committed without reserve.

And now I must again say, Good-night, but, thank God, the day cometh when all salutations that tell us of separation will be over and we shall be gathered together unto Him.

Looking for that Glorious Hope,

I am, Faithfully yours in Christ,



THE DRIFT OF THE TIMES.

SOUND THE ALARM!

THE ROMAN CATHOLIC CHURCH.

W. E. Reed, Guayaquil, Ecuador, South America.

IN TWO PARTS. No. 2.

Can the Church of Rome be Reformed.

The changed attitude of many Protestants toward the doctrines of the Romish Church was discussed last month. Not only does it seem that there is considerable and increasing indifference to the wicked teachings of the Papal

Church, but there is even a hope that the Reformation attempted in the Sixteenth century may be brought about in the Twentieth. This finds frequent expression, generally in a flourish of the pen at the close of an article; but so far as we have seen no serious student of the conditions in that Church has set forth reasons to believe that it is even a possibility.

Albert L. Grien, writing in *The American Missionary*, (Congregational), concerning the Roman Catholic Church, has spoken as follows:

The signs in this Church indicate an enlarging horizon. May God hasten the day when this great Church may see and do the full will of the Father.

It would have helped us if Mr. Grien had told the signs of an enlarging horizon which he sees. He can hardly have seen any signs that she is at last going to embrace the evangelical truths that she persecuted out of her fold nearly four hundred years ago. If he refers to the Americanism about which we heard so much a few years ago, he must have learned that it was soon crushed, and no longer lifts up its head. If he refers to Modernism, the Catholic echo of higher criticism and Unitarianism, no evangelical Christian can get any encouragement from that. If for a moment the Romish Church appears to broaden, it is only an apparent change. The "Horizon" narrows again, and if he takes pains to ascertain the facts he will find it contracting and not enlarging.

How can this Church serve two masters? Christ has said, "Call no man your father upon the earth; for One is your Father, which is in heaven." The Papal Church does the will of the man in Rome whom she calls the "Holy Father." His will is her law. Roman Catholics have no chance to see the will of another and Divine Father, for they are not allowed to search for truth for themselves. She cannot do the heavenly Father's will for she does the will of a usurper.

Henry M. Hall in the *Presbyterian Westminster* says:

My sole prayer is that like Luther, Savonarola and Pascal, many fervent and truth-loving Roman Catholic Reformers may arise in the near future to transform this great communion into the "Faith once delivered to the saints," so that all Christian sects may unite with them for the early conversion of the world to Christ.

If the conversion of the world to Christ through the Church had been in God's plan this would be an attractive program. Yet Savonarola was not very successful in his efforts that ended with his burning at the stake, and Luther in spite of his fondest hopes did not accomplish one thing toward the reformation of the Church of Rome. He, an excommunicated monk, had to content himself with calling people out of the Church of Rome. Pascal would not feel much encouraged if he saw that his satires had been unavailing in destroying the Jesuit order, but left them in full power in the Church. It is hard to see how a Luther could be developed in the Romish Church today. There is no Staupitz to teach him the blessed truth of justification by faith. There is no old priest like the one who comforted him with the sweet truth of forgiveness of sins through Christ. There is no Wittenberg pulpit where he could interpret the Holy Scrip-

tures to multitudes before he was discovered and dealt with as a heretic. Finally, the whole spirit of the age is against the Luther spirit and the man who fights with the boldness of a lion.

Mr. Robert E. Speer said at the Rochester Missionary Convention:

Our duty is to come to the help of the good men in the Catholic Church of South America, to see that this Church is reformed and made a power for good on the continent.

It is quite easy to understand the plan laid out by our Lord when He said, "Preach the Gospel to every creature," but I confess to some difficulties in the way of the performance of my duty as Mr. Speer sees it.

1. I do not know where to look for the good men whom I am to help. A good man from a Gospel standpoint is a believer in the true Gospel. I have a friend in Guayaquil, a French priest, who seems to like to talk with me and apparently considers me a Christian. Yet as long as he is a good Catholic he cannot think I am a Christian, for he teaches his parishioners that non-Catholics, as they are called today, are lost. Let us suppose that he becomes a good man in the Gospel sense, and finds rest and forgiveness through faith in Christ. We are now to begin the reformation of the Roman Catholic Church in Guayaquil. First we must do it unceremoniously, for the moment he is found to be intimate with me he will be disposed of by his superiors, so that we cannot see each other again. In the second place we will have to begin. If he preaches a Gospel sermon, denounces idolatry, calms the fears of purgatory, or takes any other stand consistent with an evangelical Christian, he is at once discovered and disgraced and, if persistent, will disappear in some monastery, or, escaping that, will be excommunicated and slandered as a profligate and castaway. The only other course left him is to openly state his case while he is yet in good standing, withdraw from the Romish Church, and begin actively to preach the Gospel and try to save Roman Catholics.

2. If I cannot get into the Church without rejecting the Gospel, if my friend cannot stay in the Church without keeping silent regarding the Gospel, there remains only one course for us, and that is to forget institutions and strive with individuals, for it is our duty to try to lead Catholics, Methodists, Presbyterians and all to Christ. If Mr. Speer will give the name of one "Good man" in the Romish Church in North or South America who will unite with us in this good work, I will give him the name of a man who will be disgraced from that moment, and will either become a Protestant or will hereafter humiliate himself and utterly reject all relations with "Heretics."

3. This work was undertaken once before when circumstances were far more favorable, and greater men than we have today failed. The right of discussion had not been denied as it is now. There had been for generations the belief that a reformation was bound to come, a belief that no good Catholic dare express openly today. There was a chance for popular opinion to express itself in a General Council, which was then the infallible authority in matters of doctrine and policy of the Church. Now all that authority is deposited in one man, and there will never

be another free council. The Holy Scriptures had not been superseded by the doctrine that tradition is of equal authority with them, neither had they been insulted by the addition of uninspired apocryphal books; nor had the interpretation of the Church been given more importance than the text of the Word of God. The Reformers were at the beginning men in good standing in the Romish Church, who loved it and would die for it. They were men of commanding ability and mighty in the Scriptures, full of the Spirit of God and anointed for this service, as though God would leave the Church forever without excuse. The testimony was given in a way and under circumstances that will never appear again. What hope have we of a better outcome?

4. I have my doubts if it is the will of God to save that Institution. He has rarely dealt with institutions in the Christian era, but with individuals. Institutions go astray and He calls His people out of them. More than this, the persistent rejection of the truth, the persecution, imprisonment, torment, murder and cursing of men of God of whom the world was not worthy, attributing their mighty works to the power of Satan, comes perilously near to the sin against the Holy Ghost which hath no forgiveness. God gave His testimony, and the Church impudently threw back into the face of God her answer to His truth, emphasizing to this day every error which He rebuked, increasing her blasphemous claims, and so fortifying herself that no Reformation can ever begin within her pale again. "My Spirit shall not always strive."

5. If we should succeed in reforming the Church we would destroy it. There will never be a reformed Church with unreformed doctrines. Salvation by sacraments would have to go. Idolatry would have to be cast out. Priestcraft would perish. The Papacy must abandon its pretensions. The conscience must be set free. The Bible must be restored to its proper place. This is the least that could be asked from a reformed Catholic Church. But with these accomplished, we have no Romish Church, but a Christian and a Protestant Church. Romanism is paganism, her ways are the depths of Satan, and her figure is the harlot drunken with the blood of saints and martyrs. Her purple and scarlet, her precious stones, are the badge of her harlotry, and her golden cup is full of the abomination and filthiness of her fornication. Take away from her her sins and her doctrines of devils and there is nothing left of Romanism, *for they are Romanism.*

6. Reformation would require repentance. What a day it would be when the Pope and the Cardinals and Bishops should meet to repent of the deeds of blood, falsehood, perversion and blasphemy, which have come down through the ages upon their heads, and to turn away from their evil ways, degrade the wicked Dominic and others from their sainthood, and place the Lord's chosen witnesses, Luther, Calvin, Zwingli and Knox among the honored men of God of all time. Impossible! you say. Yes, impossible. But, Mr. Speer, till all this is done, till a ruling Pope undoes the Te Deum of joy sung after the Massacre of St. Bartholomew's Day, until a

Pope renounces his blasphemous titles and claims, and the temple of God is cleansed of its idolatry, no real child of God can have the least fellowship with the Church of Rome. Is there a man in the world today that sees the slightest sign of such a consummation? The nearest the Romish Church ever comes to a confession is to deny her deeds or in a cowardly manner shift them on to others, as when she seriously says that the ecclesiastical authorities were not responsible for the burning of the martyrs of the Inquisition because the civil authorities did the crime as commanded by the Inquisition. One confession of fallibility or falsehood in doctrine or deed would bring the whole structure tumbling to the ground. That confession will never be heard by human ears. All true preachers of the Gospel echo the cry, "Come out of her, My people, that ye be not partakers of her sins." There were never so few people of God in the Romish Church as there are today. It is hard to understand how there can be one—I have no evidence that there is—but if there are a few, they will soon be on the outside. Babylon is doomed. The foul deeds of the Jezebel of Thyatira are nearly complete. Happy is the man who frees himself from her fornication and her idolatry before the day when God's wrath falls upon her, and He rewards her double for all her deeds.

A fellow Missionary writes:

The Romish Church is not reformatable. She is perfectly armed against attack from without and within, and they love to have it so. History teaches that such a task is impossible. You cannot give sight to a mole, for he has no eyes. I do not see how there can be a reform where there is no spiritual life, and to bring about spiritual life in the Romish Church was too much for Luther, and I do not see a greater than Luther here. A true conversion will probably always separate a person from Rome. Did she not burn those whom I respect most? Does she not constantly persecute those that hold and preach the Gospel? Where shall a reform begin, with the priest or the people? The former will never work for that end, and the latter are what the priest wishes them to be. I fear that I shall always say, "Come out of her," "Be ye separate." A Church that for so many years has withstood the truth with such marvelous results and that boasts that it never changes is not to be reformed by ministers who need reforming nearly as much as the priests do.

Now at the end of these considerations there arises the question. Why do such men as Mr. Speer, Mr. Hall and Mr. Chapman throw out honied words to apostate Rome? Why do such men as John R. Mott include Roman Catholics in statistics of converts from paganism? Why do editors of Missionary periodicals publish such statements? Most of these men present a way of salvation so different from the Roman Catholic way that their every sermon perhaps unconsciously is an arraignment of Romanism. They must know that the two ways are irreconcilable. If Roman Catholics as such are saved, Protestants are lost. If justification is by faith, he that trusts in sacraments and meritorious works cannot be saved. These men are serious men and it is hard to believe that they do not consider what they say, but what can be at the bottom of it all? We may not with certainty speak of another's motives, for he himself may be unconscious of the real reasons that move him.

A man may feel a desire to be considered charitable, and fall into the spirit of the age in con-

sidering that any kind of doctrine can be tolerated, if only people will not live scandalous lives. If any are moved by this motive it is evidence of a decaying Protestantism.

Great organizations are building themselves up, and they have already reached a place where denominational interests are first and testimony for Christ is second. They find that by overlooking doctrinal differences among Protestant Churches, they all get members more easily. They extend the borders and lower the bars till it is easy for Unitarians and Presbyterians to enter the same fold. We hear boasts that Jews and Christians unite in their work, and even that Protestants and Catholics do the same,—all in order to build up organizations.

Great movements need money. Money makers are the money givers. Money makers trade for the Catholic's gold, and politicians for his vote. These men do not look with favor on the Church which is working for the conversion of Roman Catholics. It is doubtful if business men would favor a genuine effort for the spread of the Gospel among Roman Catholics in South America.

The offence of the cross is always hard to bear. Paul found it a rough road to bear it before Jews. If he had stopped preaching against Judaism he would not have been persecuted as he was, but he did not stop. How much more reason is there to preach against Romanism. Such preaching is at an end and the offence of the cross has ceased. This is to the everlasting shame of those who avoid it.

The result of all this is that thousands of Roman Catholics will never find the Savior, who with Protestant warnings and help might escape the snare of the Romish Church, and be converted.

For the sake of God's truth, for the sake of millions of unsaved Catholics, for the salvation of Protestantism itself, let us then—

SOUND THE ALARM!

BIBLE CLASS OUTLINES.

LESSON No. 442.

The Effect of Sin upon Man in this World. No. 1.

I. Inwardly—As to his faculties and members.

1. His imaginations are evil, Gen. 6:5.
2. His mind is reprobate, Rom. 1:28.
3. His heart is deceitful and full of wickedness, Jer. 17:9; Mark 7:21-23.
4. His conscience has become defiled, Tit. 1:15.
5. His understanding is darkened, Eph. 4:18.
6. His tongue is deceitful, and his mouth is full of poison and cursing, Rom. 3:13,14.
7. His eyes are full of adultery, 2 Pet. 2:14.
8. His feet are swift to run in the way of evil, Rom. 3:15.
9. He is corrupt from head to foot, Isa. 1:4-6.

LESSON No. 443.

The Effect of Sin upon Man in this World. No. 2.

II. Outwardly—As to his condition in the world.

1. He has become subject to death—both spiritual and physical, Gen. 2:16,17; Eph. 2:1; Rom. 5:12.
2. Sorrow has come to be the portion of both

THE DRIFT OF THE TIMES.

SOUND THE ALARM!

THE ROMAN CATHOLIC CHURCH.

W. E. Reed, Guayaquil, Ecuador, South America.

IN TWO PARTS. No. 1.

Can the Roman Catholic Church Save?

"If the blind lead the blind, both shall fall into the ditch."

The days in which we live are very dark spiritually, and one of the many evidences of this prevailing darkness is the change in attitude of the Protestant Church toward corrupt doctrine and heretical sects in general, and toward the Roman Catholic Church in particular.

Probably no decade in history since Luther faced the Beast of Rome in his den at the Diet of Worms has witnessed so little godly antipathy toward the Papacy as the one in which we live; and certainly no generation since the great days of the Reformation has reared so few true Protestants.

Holding as I do that the truths of the Reformation are fundamental and necessary for salvation, I believe that those who gave their lives in the defence of those doctrines were as truly martyrs of our Lord Jesus as the victims of the persecutions of the first three centuries. Are we ready to turn against the martyrs of the sixteenth century? If we do, we are traitors to the most sacred trust given to the Church since apostolic days.

I therefore invite serious consideration to the following words from those who are high in authority in what was once the most orthodox of all the Protestant churches, and may our God awaken such sorrow and indignation in us as once burned in the hearts of our fathers in the faith.

Writing in the Presbyterian *Westminster*, Henry M. Hall says:

It (the Roman Catholic Church) is a wonderful organization, that for nearly fifteen hundred years has proclaimed Christ as the Savior of mankind; and by its heroic missionaries of both sexes has gone out into many pagan lands to try to bring men to Christ.

At the late Rochester Missionary Conference, Robert E. Speer, one of the Secretaries of the Board of Foreign Missions of the Presbyterian Church in the U. S. A., made an address, and stated:

In setting forth conditions in South America, we are not provoked by any attitude of hostility or prejudice in regard to the Catholic Church. While we believe there are errors in the Catholic Church in South America, as they doubtless believe there are errors in our own Protestantism, we believe that even that Church has saving truth. In the second place we are not speaking of that Church in Europe and America. In regard to the Church in our own country, I believe it is a great and wholesome religious force, that it holds the fundamental truth of the deity of our Lord, that it exerts an invaluable influence, and that it is a sister church of our Lord Jesus Christ.

Mr. Speer then names six things on which he bases our spiritual obligation to Latin America. The six are easily comprehended in three, Illiteracy, Immorality, and a Sense of the Need of Help.

Let us carefully look at the principles involved

in the words spoken by these men.

1. Dr. Hall believes that the Church of Rome proclaims Christ as the Savior of mankind.

If, as the Roman Catholic Catechisms teach, Christ founded the Church to continue the salvation of the world to the end of time; if without the Church there is no salvation; if Mass "is the perpetual unbloody sacrifice of Christ under the appearances of bread and wine," and the sacrifice of Christ on the cross can only be made present by being renewed in a sacramental manner in the Mass through the hands of the priests; if we cannot be saved without baptism; if the priest "Really forgives sins;" in short, if Christ has delegated the whole work of salvation to the Roman Catholic Church, and the sinner must come to her, and trust in her instead of Christ, she is a saving power.

If a sinner must be saved by Christ alone as Savior, the Romish Church is a thief and a robber which does not enter by the door into the sheepfold. What part of Christ's work has she not usurped? Where does she allow the sinner to trust in Christ? At every point those "That labor and are heavy laden" must go to her and to her priests. What preacher of Christ has arisen in her priesthood who has not been driven from her altars and her communion? What believer in the sufficiency of Christ's work has she not imprisoned or slain when she had the power? When has she ever repented of her evil deeds? She is still the Jezebel of Thyatira, and the Babylon of the Apocalypse stained with the blood of the saints. Where in the world today is there a Roman Catholic pulpit where sinners are led to Christ? In what Mission to pagan lands are priests not substituting Roman Catholic idols for those of the pagans, with the same carnal worship which hides Christ from their view?

2. Mr. Speer believes that the Catholic Church has saving truth.

It cannot be denied that there are truths in their creeds and catechisms which, separate from their surroundings, and understood in a Protestant sense, would be called saving truth; but as these two conditions just mentioned are impossible, I deny that any person can learn saving truth through the regular channels of the Romish Church. The Church teaches that faith is necessary for salvation, but hear her definition, "Faith is that supernatural virtue by which we firmly believe all the sacred truths the Holy Catholic Church teaches as revealed by God." According to her, faith is belief in the Church; and according to God's Word it is belief in God. An irreconcilable difference.

Mr. Speer speaks of the soundness of the Church of Rome on the doctrine of the deity of Christ. When Mary is called "Mother of God," the Catholic conception of the divinity must be very far from the truth. When she is honored equally with Christ, and loved much more; while confidence in her intercession transcends that in Christ's intercession, because she has a more tender heart than the Savior, and because as a son He must obey her, we are convinced that however the creeds may sound, or the theologians may explain, there must be something very inadequate in the Roman Catholic conception of

the deity of Christ. When we read in the catechism that "The Holy Eucharist is the body and blood, soul and *divinity* of our Lord Jesus Christ under the appearances of bread and wine," we ask, What idea of the Divinity must they have who shut it up in a box in the form of a wafer, carry it on the street, and call it the Divine Majesty? That surely is turning the truth of God into a lie, and the lie is emphasized far more than the truth. "Saving truth" in a Roman Catholic setting becomes soul-destroying falsehood.

3. He distinguishes between the Romish Church in Europe and America, and the same Church in South America.

Here Mr. Speer shows that he utterly fails to comprehend the Papal Church. The Church is something separate from the people. They are its subjects. Their sentiments and feelings come up to the Church in vain. The Church curses, excommunicates and disposes of priest and people. If opinions arise among the people, they are crushed out; if among the priests, the priests themselves are crushed or driven from the Church. Then they are followed to their dying day with false and slanderous stories. That something which frightens the people and enslaves the priest and keeps on its course through the centuries as though directed by a satanic head, is the Church of Rome, and its arts are the depths of Satan.

Mr. Speer sees some conditions in Valparaiso that he does not see in New York, and he says the Church is one thing here and another there. No Romanist will thank him for the distinction, for that Church claims that she is always and everywhere the same, and comes very near making good the claim. If she indulges in what John R. Mott calls "An ethical revival in the Philippine Islands," it is in keeping with her principles to change her ways outwardly when brought into contact with people who think it scandalous for priests to live in open concubinage, and by political intrigue secure the deportation and death of men that they may take their wives and rear families. Such things were proven by abundant sworn testimony, and communicated to Congress by President McKinley. She was acting consistently when she brought such influences to bear on Judge Taft, who heard all this testimony, that he spoke highly of the work of the Romish Church in the Islands. The Church has never receded from a false position, but has kept up her steady progress downward century by century, till it is more difficult now for a Roman Catholic to find Christ than ever before. With the confessional and the convent closed against every intruder, how can Mr. Speer assert with so great certainty that that Church is better in the United States than in Brazil?

4. He believes the Romish Church is a great and wholesome religious force in the United States.

We suppose that a religious force to be wholesome must be a Gospel force. It is not enough that sin be rebuked, but the sinner must be led to the Savior. Can that be wholesome which shuts off personal relations with Christ by putting priests and saints in the way, which de-

prives the believer of the right of searching the Scriptures which are his only assurance that he hears the truth from the pulpit? We do not boast of Protestant standards, but what would be thought of the wholesomeness of the influence of any religious organization if its members swore like good Catholics, if they celebrated the birthday of one of their founders by getting as drunk as a Catholic on St. Patrick's day, or if they stoned a man who spoke against their Church, as Catholics have done in the United States, as well as in South America. Is that a wholesome religious force which puts money paid for masses between men and the Savior, and makes Him approachable only through a living priest or a dead saint; that falsifies historical facts, and curses all who seek the truth for themselves; that shuts off all investigation of her acts? Is that a wholesome religious force that is allied to corrupt political organizations, and brings a lower moral tone to the cities where her population increases?

5. Mr. Speer treats the doctrinal differences between the Protestant and Roman Catholic Churches as negligible.

This is Protestantism weakening at its strongest point. If attacks on immorality, or the exposure of silly superstitions, could have brought about a Reformation, it would have come long before it did. It had to wait till the Sword of the Spirit was drawn from its sheath to attack doctrines of devils, by men who believed that doctrine was fundamental in religion, while morals were only symptoms. It was then that the Papal throne shook. Does Mr. Speer think that his mild and too conservative statements of priestly immorality are going to shame or frighten men who can dispose of him in the United States by a flat denial, and in South America by laughing at him for expecting any man, even a priest, to live free from sexual immorality? But, Mr. Speer, if every priest were a model of chastity, if thieves and drunkards and lewd people were as scarce among them as among Unitarians or Christian Scientists, the damning doctrines of Rome would be more powerful for evil than they are today.

6. Mr. Speer greets the Romish Church as a sister church, and she calls him a "Theological guttersnipe," and denies his statements, though she knows they are true. The Romish Church does not accept the honey dealt out to her. She formerly showed her sisterhood by the torture chambers and the fires of the inquisition, and she now burns the Bibles circulated by Missionaries and colporters in South America. I would feel less guilty in speaking kindly of the unspeakable morals of the Romish Church in South America, than in treating as lightly of Romish blasphemy and idolatry as Mr. Speer has done.

7. Does Mr. Speer consider illiteracy a greater evil than the false teachings and idolatrous practices of the Romish Church? We judge so by the fact that the former is a motive for Missionary effort, and the latter is not mentioned. Surely if we have no better grounds on which to base our efforts we might well abandon our Missions; atheists can educate the people.

8. He considers the corruption of society as one great Missionary call.

Immorality is not the trouble in South America, though it abounds. No ethical teaching will ever help in a slight degree the Latin nations. Nothing but purging them of the evil influences and doctrines of the Romish Church can free them. If the Church has saving truth, as Mr. Speer says, there is a remedy in her. If not, it is our duty to carry the Gospel to them as we do to any other unevangelized people.

9. Modern evangelistic methods require a certain inclination of the public mind toward the meetings. Even the favor of unbelievers, Catholics and Unitarians is openly courted. It is not surprising therefore that evangelists carefully avoid giving offence, but we were not quite prepared to hear such a man as J. Wilbur Chapman say, "I never allow myself to speak publicly on controversial religious matters, and I never proselytize among Catholic Christians, or try to make a poor Protestant out of a good Catholic."

What truth of the Gospel is not controversial? What man has left the impress of his life in the world that has not been a controversialist? It is impossible to be a preacher of the truth without it. If Roman Catholics do not need the Gospel, Mr. Chapman's doctrines are false. If they do, he is himself false to a sacred trust, and it will be required of him in the day when men's works are tried.

Suppose Mr. Chapman himself were left to the sacraments for salvation, were deprived of the Word of God for his consolation, knew nothing of regeneration, and had to depend on justification by his own works, would it be wrong to help him to a knowledge of the truth? If he were seeking Christ through saints and images, and were now worshipping Him in the form of a wafer, and had no assurance of the forgiveness of his sins, excepting that of the priest's, "I absolve you"—if he were looking forward to purgatorial fires for cleansing from sin, which is only found in the blood of Christ, would it be right to leave him in that darkness? How great a sin then must it be to neglect the salvation of Roman Catholics!

10. The Ecumenical Missionary Conference just held at Edinburgh has given a proof of the decay of Protestantism that must gratify Romanists, and make sorrowful the hearts of those who still love the Gospel of God's Grace for which our fathers suffered and died; for Missions

to Papal lands had no place on the program of this conference.

This means that the promoters of the conference either believe that the Romish Church can save as Christ's representative, or that rather than bear the hatred of Romanists and Romanizers in the Protestant Church, they will leave the victims of the Romish Church to their fate.

These things reveal an alarming state of affairs in the Protestant Churches. The mighty men of the Reformation are out of date. The Church against which they contended was not as far from Christ as the one which our modern Protestants are treating so generously. Men who died for the truth and submitted to the rack and the stake rather than compromise even in a small degree with error, are now to give place to those who, avoiding the offence of the cross, speak softly to the enemies of the cross of our Lord. These new interpreters of Rome would have made poor Reformers. If the heroes of the sixteenth century had been like them, we would have been without the Gospel and without the Bible. Before the blessed truths of the Reformation are allowed to slip away from us, let us as never before—

SOUND THE ALARM!

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NEVER ATTEMPT to escape suffering at the expense of truth.—*Spurgeon*.

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"To give light to them that sit in darkness and in the shadow of death." — Luke 1:79.

Members of the Gospel Missionary Union shall consist of those only who have accepted Jesus Christ as their personal Savior; who serve Him by a separated and consecrated life, and who subscribe to the following: I believe in one God, who is revealed in Scripture as subsisting in three equal persons, Father, Son, and Holy Spirit; in the verbal inspiration of the Scriptures of the Old and New Testaments as originally given; in the substitutional atonement of the Lord Jesus Christ; in salvation only by faith on Him; in the eternal punishment of the unsaved; and in the personal and premillennial coming of our Lord.

Offerings Received at the General Office, Kansas City, Mo., During June and July, 1910.

Receipt numbers followed by "d" denote offerings reported by our Missionaries and State and Local Workers in the Homeland as having been received direct from contributors.

— Contributions should be forwarded to the President, Geo. S. Fisher. —

MOROCADO MISSION.		
Date.	Rec. No.	Amt.
June 4-7854 d.	1 75	
7858	5 00	
7859	3 00	
6-7861	2 50	
29-7868 d.	5 00	
29-8003	4 50	
25-8004	5 00	
27-8008 d.	5 00	
7-8029	5 00	
8-8036	3 00	
10-8051	1 00	
28-8093	10 00	
29-8096	9 50	
30-8097	200 00	
Total for June & July \$ 255 15		

ECUADOR MISSION.		
Date.	Rec. No.	Amt.
June 4-7950	5 00	
4-7956	10 00	
0-7932	2 50	
0-7974 d.	10 00	
7975 d.	10 00	
0-7977	65	
15-7932 d.	1 00	
7933 d.	10 00	
7984 d.	2 00	
17-7935	8 00	
27-8008	1 00	
8010	5 00	
30-8012	2 50	
4-8020	2 00	
0-8021	5 00	
6-8022	14 00	
8023	2 00	
14-8042	2 00	
20-8028 d.	2 00	
8030 d.	2 00	
8030 d.	50	
8061 d.	1 50	
8062 d.	5 00	
8063 d.	50	
8064 d.	50	
8065 d.	1 10	
8066 d.	8 00	
8067 d.	10 75	
30-8067	275 00	
8068	4 00	
Total for June & July \$ 401 10		

Guayaquil Building Fund.		
Date.	Rec. No.	Amt.
July 20-8094	16 63	
Quechua Building Fund.		
Date.	Rec. No.	Amt.
July 28-8094	4 37	

NAVAGO MISSION.		
Date.	Rec. No.	Amt.
June 1-7949	2 00	
4-7955 d.	5 50	
7957	2 00	
7959	4 00	
7960	2 00	
0-7978 d.	2 80	
13-7978	50	
15-7978	3 37	
22-7983 d.	10 00	
25-8005	5 00	
27-0011	2 00	
30-8013	5 00	
July 8-8015	1 00	
8-8025 d.	5 00	
8028 d.	1 00	
20-8038	9 00	
8039 d.	8 00	
0039 d.	27 10	
0370 d.	3 00	
8071 d.	5 50	
25-8087	100 00	
30-8097	125 00	
8098	3 80	
Total for June & July \$ 822 07		

OTHER SOCIETIES.

Date.	Rec. No.	Amt.
June 17-7986	5 00	

GENERAL FUND.

Date.	Rec. No.	Amt.
June 1-7932	1 00	
8-7935	5 00	
8-7938	5 00	
7984	1 70	
7985	1 00	
17-7986	2 50	
22-7987	5 00	
7990	1 00	
7991	1 25	
25-8008	5 00	
0007	1 00	

Date.	Rec. No.	Amt.
June 1-7932	1 00	
8-7935	5 00	
8-7938	5 00	
7984	1 70	
7985	1 00	
17-7986	2 50	
22-7987	5 00	
7990	1 00	
7991	1 25	
25-8008	5 00	
0007	1 00	

Date.	Rec. No.	Amt.
July 0-8032	1 00	
0033	50	
20-7972	25	
20-8096	1 00	
0092	1 48	
8093	51 00	
Total for June & July \$ 70 98		

STATE AND LOCAL WORKERS—HOMELAND.

Date.	Rec. No.	Amt.
June 4-7958	20 00	
7957	5 00	
8-7937 d.	30	
7988 d.	4 10	
7989 d.	1 00	
7970 d.	5 90	
7971 d.	1 50	
7972 d.	2 00	
7973 d.	2 03	
15-7981	1 50	
7981	7 50	
22-8012	2 00	
7986 d.	05	
7997 d.	05	
7999 d.	59 50	
7999 d.	7 25	
8000 d.	3 03	
8001 d.	55	
8002 d.	15	
27-0011	3 00	
29-8012	2 00	
30-8014	25	
8015	2 00	
July 2-8015	1 00	
4-8021	5 00	
7-0024	2 00	
8025	2 00	
0-0037 d.	2 75	
8038 d.	51 00	
8039 d.	10 00	
8040 d.	38	
8041 d.	1 02	
8042 d.	4 95	
8043 d.	05	
0044 d.	1 00	
8-8045	1 00	
10-8051	1 00	
19-0053	1 00	
20-0055	2 00	
0056	7 00	
8057	20	
8058 d.	2 30	
8059 d.	2 53	
8061 d.	4 70	
8062 d.	31 50	
8063 d.	3 10	
8064 d.	5 64	
8065 d.	09	
Total for June & July \$ 147 75		

Date.	Rec. No.	Amt.
July 25-8088	2 50	
8089	2 00	
28-8093	4 00	
29-8095	5 00	
Total for June & July \$ 285 14		

BIBLE INSTITUTE.

Date.	Rec. No.	Amt.
June 1-7931	25	
2-7933	35	
4-7958	10 00	
7957	2 80	
7958	1 25	
7959	3 00	
0-7961	2 00	
8-7968	10	
15-7981	2 50	
17-7985	4 00	
22-7992	50	
7993	10	
7994	2 00	
27-8016	10 00	
29-8012	2 50	
July 2-8017	50	
8018	1 00	
8019	10	
4-8020	2 00	
4-8024	2 12	
8025	1 29	
8026	3 09	
0-8027	7 55	
8034	23	
8035	10	
8036	2 10	
0-8045	1 00	
12-8046	35	
0047	1 00	
8049	3 00	
8050	25	
18-8052	2 50	
19-8053	1 40	
20-8054	50	
8056	10 00	
8057	05	
0075	10	
8076	25	
0077	1 35	
0078	10	
25-8086	1 38	
8088	2 50	
0089	3 00	
28-8094	55 09	
0093	55 09	
30-8096	1 20	
Total for June & July \$ 147 75		

Special Gifts for the Bible Institute—1 case Eggs, 1 box Apples, 1 case Eggs, 1 barrel Apples, 1 barrel Apples.

FORM OF REQUEST—I give and bequeath to the Gospel Missionary Union, incorporated under the laws of the state of Kansas, --- Dollars, and I direct that the release of the President, or the Chairman of the Board of Trustees, for the time being, of the said Society, shall be a sufficient discharge to my executors in the premises.

In case specific real or personal estate is devised, the following should be used:

FORM OF DEVISE—I give and devise to the Gospel Missionary Union, incorporated under the laws of the state of Kansas, the following described property, to wit: ---, with the appurtenances, in fee simple, for the use, benefit and behalf of the said Society forever.

All wills should be witnessed by two persons, who state over their signature that they saw the maker sign the paper which is acknowledged to be his last will and testament, and that they have signed it as witnesses at his request, and in his presence and in the presence of each other.

On the other hand, it may not be amiss to note in passing the obvious truth that, although in the modern world certain great states tend more and more to have a dominant position as compared with that of their smaller brethren, they are not necessarily superior to them in civilization or more admirable in any way. From an ethical as well as from an aesthetic point of view, there is still much to be said in favor of small communities. (p.13)

When people abroad talk about a union of the European powers against "The Asiatic peril" or "The American commercial invasion," they are appealing to a community of interests which does not exist. (p.14)

The morality of American action in this affair has been often questioned. There is no doubt that, though the government at Washington was not an actual party to the plans concerted in New York and elsewhere which resulted in the overthrow of Colombian sovereignty, it may have had more than a suspicion of their existence, and it did nothing to interfere with their success. To forbid the landing of Colombian troops was to stretch the meaning of the old American right to maintain order along the line of the railway to an extent hardly justifiable in dealing with a friendly nation, and the haste with which the administration at Washington recognized the independence of the new republic and concluded a treaty with it appeared to many people indecent. The truth was the Americans did not feel that they were dealing with a friendly nation. They looked upon the rejection of the Hay-Herran treaty by the Colombian Senate as what they would call a "hold-up" - a scheme to interfere, for the sake of personal profit, with a work which was to benefit all humanity. It must be remembered that the relations between the Colombian President and Senate were such as to preclude the belief that the government of Bogota had been acting in an honorable way in the negotiation of the treaty and its subsequent refusal. It happened, too, that the political circumstances at Panama were such that the United States was able to get all it wanted, almost without moving a finger. It had little more remorse about brushing away Colombian opposition in this manner than a railway company would feel in disposing of the claims of an Indian squatter which happened to interfere with its line. (pp.276,277)

No one can doubt that sooner or later the Panama Canal will be dug: the wealth of the United States is in itself a sufficient guarantee that, though the cost may be enormous, the undertaking will be pushed to a successful conclusion. The difference of a year or two in the date of its completion, or of a score or two of million dollars, more or less, in the outlay, is insignificant compared with the importance of the result. We can see now that no private company could have met the necessary expenses; for a company must pay returns to its investors, whereas as government may rest satisfied with indirect profits. (p.278)

The supremacy of the Americans in the Gulf of Mexico and the Caribbean Sea is to-day firmly established. Great Britain is no longer in a position to renew her former rivalry in this part of the world, even if she would; the other European powers count for but little here; and though the appearance of Canada might be annoying, it need not be taken tragically. And there are indications that the United States will not rest content with its present situation, satisfactory as it is, but that, guided by natural forces and inherited traditions rather than by any set purposes, it will be led still further to fortify its position. The fate of the Danish West Indies is, we may believe, not yet finally settled. San Domingo is likely to come under American supervision, and perhaps Haiti. The connection of Cuba with her protector seems to be destined to grow closer, rather than looser, as the years go by. (pp. 278,279)

When thinking of the future of these West Indian Islands, we must always remember the immense temptation which the prospect of free access for their tropical productions to the protected American market holds out to them. The prosperity of Porto Rico is in itself an object-lesson; and the economic advantage of free trade with the United States is enough to explain the strong sentiment of the property holders in Cuba in favor of annexation. Again, in the case of Jamaica, the recent welfare of the island is due to its fruit-trade, which the United States could destroy by adverse tariff legislation. So great indeed is the attraction which the American market, the wealthiest in the world, exercises on the West Indian Islands that there is scarcely one of them, of whatever nationality, which would not welcome annexation if it were accompanied by complete freedom of trade. As long as this state of affairs continued, - and we can see no reason why it should soon come to an end, - American preponderance in these regions rests on a firm basis.

But political expansion in the West Indies, following upon economic, raises a host of difficult questions. To begin with, it will be hard, without violating American traditions, to treat any parts of the New World as subject colonies, especially if they have already enjoyed self-government. How then, are we to reconcile the annexation of new territories inhabited chiefly by negroes with the present position of the same people in the Southern States? Are the blacks in the islands more worthy of the ballot than those who have grown up under Anglo-American institutions? If not, why should they enjoy greater privileges? The dilemma is evident. And there are other considerations which cannot be left out of account. It must not be forgotten that Cuba, Porto Rico, San Domingo, and Panama belong to what we call Spanish America, and the United States cannot separate its dealings with them from the broad question of its relations with all the Latin republics of the western hemisphere. (pp. 279,280)

Now the Japanese, perceiving that their islands have already about as large a population as they can well contain, and that the tide is still swelling, are anxious to find a good outlet for their overflow. For the moment Korea may do; but Korea is not very spacious, and it has people of its own, who may be expected to multiply under improved conditions. If, in addition it were to receive for a generation the surplus of births from across the strait, it would become as crowded as is Japan to-day. Manchuria is larger, but Manchuria already has some twenty million Chinese inhabitants, with many more coming. There is room enough there for Japanese enterprise, but the Chinese trader is not easy to surpass, and the Chinese day laborer, under fair competition, has yet to find his equal. Looking further, we see vacant land in the tropics; but the Japanese have so far not shown themselves well adapted to field work in a hot climate; in Formosa, for instance, they have been none too successful. It would seem that, like the whites, they can live as officials, merchants, and employers of labor everywhere, but only within the temperate zone can they emigrate in such numbers as to relieve the congestion at home. Among the comparatively empty temperate regions, Siberia, Canada, and Australia will assuredly be closed to any great immigration on their part, for the reasons that have been operative in the United States, and that would be equally so in any country of Europe. There remain only Latin America.

Most of the Latin-American republics are the happy possessors of splendid natural resources still waiting to be developed. In order to develop them, and it is desired to do so at once, there is need of both capital and labor. The former can be furnished by Europe or the United States and will be forthcoming, provided it can enjoy security. The latter is also to be had; but so far only a few of the Latin-American countries have attracted any considerable European immigration. The others may have their turn in time, but they are unwilling to wait while their rivals pass them in the race, and if they cannot get European laborers, they are ready to take Asiatic. They made their first experiments in importing Chinese in the days of the infamous coolie traffic; but not many of these Chinese have remained, and few have come since. Here, then, is an opening for the children of Japan, - broad, fertile, thinly settled lands, fine climates, natural wealth of diverse kinds, and in some case indolent, unprogressive populations, who with their mixture of white, black, and Indian blood can hardly entertain the race haughtiness of the Anglo-Saxon.

Neither governments nor peoples seem to have any fear of the Japanese; nay, in some quarters a desire has already been expressed for growth of their influence in the New World to prevent the too great preponderance of the United States. (pp.357,358)

American statesmen who have been trying to bring about better relations between the countries of the New World appreciate all this, and are aware that the first task for the government at Washington must be to convince the Latin Americans that they have nothing to fear. This was one object of the circular voyage of Secretary Root already mentioned. In his speech at Rio Janeiro he declared, with equal tact and emphasis: "We deem the independence and equal rights of the smallest and weakest members of the family of nations entitled to as much respect as those of the greatest empire, and we deem the observance of that respect the chief guaranty of the weak against the oppression of the strong. We neither claim nor desire any rights or privileges or powers that we do not freely concede to every American Republic." This idea Americans will have to repeat without ceasing if they wish to dispel the suspicions which their superior strength cannot help exciting. They will also have to act in such a manner that their conduct shall not give cause to doubt the sincerity of their words. (p.306)

Omnipotence of the Priest.

The following paragraphs are taken from the pastoral of the Archbishop of Salzburg, Austria, which was republished in La Revista Cristiana of Madrid.-

They read: "The dignity of a catholic priest is incomprehensible in its greatness. He has the power of pardoning sins and the power of consecration. The power to pardon sins! This is greater than restoring sight to the blind or causing the lame to walk; greater than creating worlds out of nothing by the words, let there be. This power is greater even than the creation of as many new worlds as there are stars in the heavens.

The priest is a collaborator with God in this great achievement. What does it mean, if I say, the priest is a collaborator? The very words of a priest, "I absolve you from your sins" cause the pardon. These words do not merely announce the remission of sin and the justification of the sinner, they produce it. For this end God has resigned his omnipotence in favor of his substitute on earth, the authorized priest.

The power of a catholic priest is superior to the power of princes and kings. Even the patriarchs, prophets and martyrs, the multitudes of holy virgins, angels, archangels, thrones and principalities, cherubim, and seraphim, and Mary herself, the mother of God and queen of heaven, have not as much power as the priest. Mary, wife of the Holy Spirit, can only ask for the pardon of our sins. The priest can actually pardon them.

There is, however, a greater power than that of pardoning sins, the power of consecration. By the words of a priest the bread and wine are transformed into the real body and blood of the redeemer. This is the greatest of all miracles, a veritable sea of miracles. Where in heaven is there a power equal to that of a catholic priest? Would we find it among the angels at the side of the Father of God? The inexplicable mystery of the incarnation of the Son of God was realized by her consent "be it done according to your word." Hear me, beloved, if you can comprehend it: these words "be it done according to your word" were not the cause of the incarnation, they were the occasion only for the Holy Spirit to effect the incarnation. But the words of the priest "this is my body, this is my blood" are not only the occasion, no, they are the cause. They effect the holy transformation of the elements."

The archbishop is not yet satisfied, as his strength and omnipotence have not ended with what he has already said, he adds: "the priest sacrifices the Son of God in human form as a bloodless sacrifice for the living and the dead. Christ, the incarnate son of God the Father, by whom heaven and earth were created, and who sustains the world is subject in this act (the mass) to the will of the catholic priest.

Christ has given the priest power over himself, over his body, his blood and his flesh, over his being, divine and human. Christ obeys him. Oh, beloved, what power, what dignity! And I not reason to affirm that the power of transubstantiation is greater than the power of pardoning sins? By means of the latter, the priest obtains power over men, but by the first, he has power over the body of Christ over the humanity, over the divinity of Christ."

From the above the reader may judge whether the doctrines taught in the heathen religions are worse than those taught by Romanism. And we ask whether the fruits of the heathen teachings are worse than these



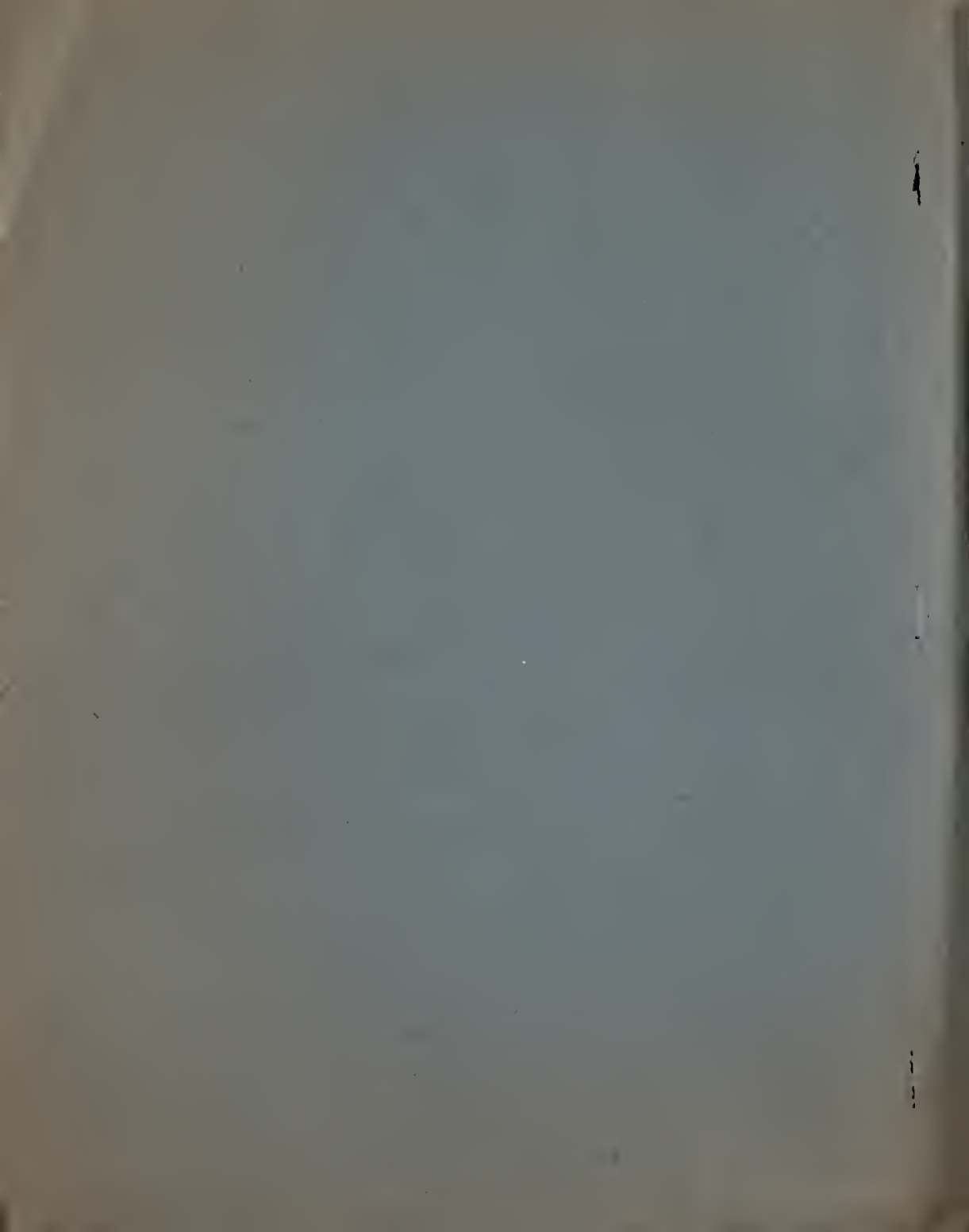
THE RISE OF THE ROMAN KINGDOM AND
CATHOLICISM

Also

THE RISE OF THE DENOMINATIONS OF THE
WORLD,

And

THE ORIGIN AND THEIR RETURN
THE THREE UNCLEAN SPIRITS.



THE DESTRUCTION OF WAR, THE CAUSE AND EFFECT.

Isaiah 60: 12,13,14,15. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, the Zion of the Holy One of Israel. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations.

-----This scripture refers to the Zion of the Lord which is the true church.

Christ and his Church are so closely united that it is impossible to serve either one without serving the other.

The above scripture shows that the true Church is an eternal body as is proven in the following letter, and is the only eternal kingdom on earth.

The above scripture (with many more) states in positive words that any nation or kingdom that will not serve the Lord and his kingdom or Church cannot exist and prosper.

This country has long since forsaken the right way, has ignored the true Church, left the old foundation and has in general, joined themselves to denominations set up by man, which was set up purposely to destroy Christ's kingdom, proof of which is given in the following letter.

The war is now on, and we are forced to fight in self-defense, yet the great wealth of this country has to be spent for guns and ammunition to go up in smoke, or be laid away, but the worst of it is that our young men have to pay with their lives for our transgressions.

The world at one time was destroyed by water because of the wickedness of man. Again the cities of Sodom and Gomorrah were burned up because of wickedness.

The City of Ninevah would have been destroyed but by the preaching of Jonah, they repented and the Lord heard their cry and saved the city.

After the devil was cast out he turned against the Church, Rev. 12th chapter, and cast out of his mouth a flood of man-made denominations that he might destroy the Church, but the earth helped the woman (church) and swallowed up the flood. Satan then turned against the remnant of her seed.

Rev. 12:9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

To deceive, it was necessary, or easier done by making the image -Rev.13:14,15-and the more images the better chance for deception. The image was a form of worship. This image was to be set up by them that dwell on the earth, therefore set up by man.

Then the two-horned beast, by the order of the dragon and by the power of the dragon gave life to the image (imitation church).

Now, as the dragon gave the life (not the natural life as those men already had that) but the spiritual life, and as that life was given by the dragon who came out of the bottomless pit is beyond question the evil spirit, which makes them think that they are doing a good work.

Under the influence of the evil spirit these denominations understand that they are to be gathered back together. This was proven a short time ago when they were holding get-together meetings and are still making arrangements by opening a wide open communion between all of these denominations bringing them in fellowship one with another and with Mystery Babylon the mother.

Now Mystery Babylon being the mother of harlots has brought forth many denominations and this country has forsaken the true church and has been deceived by the dragon which leaves the true church in a forsaken condition.

Because of the above mentioned facts which is further proven in this letter, this war has been brought on because the world has gone after the beast kingdom and the Old Church is forsaken by the denominations. As a result of this, this nation cannot exist very long under those conditions without suffering great loss, when if the people would turn to the Lord like the people of Ninevah the Lord would hear their cry and this country would possibly not be entangled in such warfare.

Please read the following letter carefully and see for yourselves. Don't cast it aside for it is based upon the scriptures. By doing so, you might cast away your last hope of eternal life.

Yours in hope,
Eld. C. Cole

THE RISE OF THE ROMAN EMPIRE AND CATHOLICISM In the Third Century.

In this letter we shall be very brief, but will try to make it plain in as few words as possible.

Previous to 638 B.C. the Babylonian, Medio-Persian, and the Grecian were separate kingdoms, but in 638 B.C. the Babylonian Kingdom was overcome by Cyrus the Great, and became a part of the Persian Kingdom.

From 492 down to 479 B.C. a war raged between the Persian Kingdom and the Grecian Kingdom in which the Persian Kingdom was overcome and was added to, and made a part of the Grecian Kingdom.

The Persians however, had great influence in the Grecian Kingdom and Alexander the Great became a great ruler.

GREECE AND ROME

About 146 B.C. Greece and Macedonia fell under the power of Rome, and Greece, which included the Babylonian and Persian Kingdoms, and became a Roman Province.

It seems that the Roman Kingdom was founded about 753 B.C. by one Romulus, and after the addition of those other kingdoms she became known as the Roman Empire, which at its greatest extent included the following: Great Britain (All or part) Portugal, Spain, France, Switzerland, Hungary, Austria, Yugoslavia, Italy, Bulgaria, Greece, Rumania, Czechoslovakia, Asia Minor, and all countries bordering on the Mediterranean Sea including Africa and Arabia, also the Southernmost tip of Russia, the part lying between the Black Sea and the Caspian Sea.

The three islands of Great Britain, Ireland, and Scotland were claimed to be a part of the Roman Empire, although it seems that part of England never really belonged to that Empire.

Daniel, in his vision saw those four Kingdoms while they were separate kingdoms, Dan. 7th Chapt., and then saw them after they were combined, in the form of an image as the head of Gold, the breast of Silver, the belly and thighs of brass and the legs of iron. Dan. 2:32,33.

After they were combined, then it was dreadful and terrible.

This fourth Kingdom or beast with ten horns as the Roman kingdom will continue on in substance until the Ancient of days come and the judgment is sit, then it will be slain and its body given to the burning flame. Dan. 7:9.

In reading Daniel and Revelations please keep in mind that the word "beast" means power and is generally applied to a kingdom or government.

Dan. 7:9 shows that thrones are to be cast down. Hitler is now doing that.

This is to be done just before the Ancient of days come and the judgment sit.

Rev. 13:1.2.3. John saw that beast as the ten-horned beast after the other three had been added to it. Please read Rev. 13: 1.2.3. which says: And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

Please keep in mind that the ten-horned beast got his seat, his power and great authority from the dragon.

Rev. 17:8 says That beast shall ascend out of the bottomless pit, and goeth into perdition.

About 251 A.D. a division occurred in the Old Baptist Church with Novation on one side and Cornelius on the other.

Cornelius claimed that they had a right to change the laws and governments of the Church to suit the people, while Novation said it was not so, but that the Church should remain as Christ had set it up.

The Cornelius faction, after leaving the Church that Christ had set in order, soon had some divisions among themselves, on the ground that if one man could make changes, so could others. So it seems that near the beginning of the third century the Roman government made a ruling or law, that all professions should worship under one head. This law soon brought all sects together, but the Church remained as she was.

It appears from Ancient writers--Owens History, pages 7,8, and 19, also from Jones History, that the passing of that Roman law gave birth to the Catholic Church.

It seems clear from the writings of Owens, Jones and other ancient writers and historians that the bringing together of those various sects, gave birth to the body that took the name of the Roman Catholic church.

Now, as that Catholic denomination came up in the head of the ten-horned beast, see Dan. 7:8 and that the ten-horned beast came out of the bottomless pit and goeth into perdition. Rev. 17:8.

The Babylonian Kingdom, the Persian Kingdom, the Grecian Kingdom, and the Roman Kingdom combined, together formed the Roman Empire.

Now, as the head of that Kingdom received his power, his seat and great authority from the dragon, and the Roman Catholic denomination came out of the head of that ten-horned beast that come out of the bottomless pit and goeth into perdition, it makes that kingdom and that denomination all using the same power and same authority and all coming from the same source and all headed for the same place, then we cannot consider the Catholics as any part of the Church in any way.

Myers General History, page 332, shows that Constantine the Great was the first christian Emperor and says he was converted to the new religion. This shows clearly that it was not the old religion that come down through Christ and his apostles. And the Roman legions now for the first time marched beneath the emblem of Christianity.

Now, as that was a new religion, and the Romans marched for the first time under it, then it is clear that that was the beginning of that denomination.

On the same page Myers continues. By a decree issued from Milan A.D. 313, Christianity was made in effect the state religion; but all other forms of worship were tolerated. With the view of harmonizing the different sects that had sprung up among the Christians, and to settle the controversy between the Arians and the Athanasians respecting the nature of Christ,--the former denied his equality with God the Father,--Constantine called the first Ecumenical, or General Council of the Church, at Nicæa, a town of Asia Minor, A.D. 325. Arianism was denounced, and a formula of Christian faith adopted, which is known as the Nicene Creed.

The above History by Myers proves six points:
 1st. We learn by the above history that Constantine was the first Christian Emperor.

- 2nd. That Constantine the Great resigned as an emperor from 306 to 337.
- 3rd. That while he was emperor he adopted, set up, or accepted the new religion, not the old religion that came down through Christ and his apostles. (but a new religion)
- 4th. That under Constantine's reign, the Roman Legions marched for the first time beneath the emblem of Christianity. This was after 306 A.D. and before 337 A.D.
- 5th. That new religion was established as the State religion 313 A.D.
- 6th. Constantine the Emperor called the first general council of that church at Nicæa, a town of Asia Minor A.D. 325, and a formula of christian faith adopted which is known as the Nicene creed.

Ancient history shows that a division occurred in the Old Church 251 A.D. with Novation representing the true church and Cornelius representing the new faction.

Owens History, page 8 shows that Cornelius and his followers believed the church could legislate and change the laws for the convenience of the people.

Owens and Jones Ancient History show this division of 251 A.D. gave birth to the Catholic Church. This was done, no doubt, between 306-313 A.D. but was not completed until 325 A.D. when Constantine called that Church together the first time in 325 A.D. at which time they drew up and adopted a formula of their Christian faith.

It is claimed by some of the ancient writers that the Catholics, in the third century, about or near 325 A.D. figured back about 300 years and made up a list of names of prominent men, back to include the Apostle Peter, and marked them all up as Catholic Emperors, near 300 years after Peter and most all the others had been dead.

It seems that they made this false record to try to show that they had a direct connection back to the Apostles.

Such a record, if made as stated, could only be for the

purpose of deceiving the rising generations.

With the many proofs given above, it shows clearly that the Catholic denomination only sprung up in the third century, and only prepared its formula of faith which was adopted in the year of 325 at their first general council, which is known as the Nicene creed.

Another positive proof that the Catholic denomination is not the Church, nor ever was the Church. Isaiah 62:2 In referring directly to the Church said, Thou shall be called by a new name, which the mouth of the Lord shall name.

So the word Catholic is not in the Bible.

However, we do find the real name of that denomination in Rev. 17:5 as follows: Mystery Babylon the Great, the mother of harlots and the abominations of the earth.

The bible proof of this last clause will be given further on in this letter.

The Roman Catholics hold that the Pope is the head of the Church, but the scripture Eph. 5:23 says that Christ is the head of the Church.

We could give many more proofs, but this is enough to those who want the facts.

Now, as to the record of the Emperors, or Popes, previous to the rise of the Catholic denomination, which it is claimed was made up long after these folks were dead.

Peter.....d.67?	Callistus.....217-222
Linus.....67-79?	Urbanus.....222-230
Anacletus.....79-90?	Pontianus.....230-235
Clement I.....90-99?	Anterus.....235-236
Evaristus.....99-107?	Fabianus.....236-250
Alexander.....107-116?	Cornelius.....251-253
Xystus (Sixtus)...116-125?	Lucius I.....253-254
Telosphorus.....126-136?	Stephen I.....254-257
Hyginus.....136-140?	Xystus II.....257-258
Pius I.....140-154?	Dionysius.....259-268
Anicetus.....154-165	Felix I.....269-274
Soter.....165-174	Eutychianus.....275-283
Eleutherus.....174-189	Caius.....283-296
Victor I.....189-198	Marcollinus.....296-304
Zephyrinus.....198-217	Marcellus.....308-309

This record, no doubt, is causing thousands of persons to misunderstand the real facts.

As we have previously shown that the Roman Catholic Church had its origin in the Roman Empire, and as shown by Daniel's prophecy as coming from the head of the ten-horned beast, hence it was known as the Roman Catholic, and got its name (Roman Catholic) because of its coming out of Rome.

We now wish to show the oneness of the Roman Catholics and Mystery Babylon as shown in Rev. 17:5.

1st. The Catholic denomination coming from the Roman Kingdom and received its name as the Roman Catholic Church, borne up by the ten-horned beast which is considered the ten-horned beast or the Roman Kingdom.

We now find in Rev. 17:3 that a woman sit upon a scarlet colored beast full of the names of blasphemy, having seven heads and ten horns.

In. Rev. 17:5 this woman had a name upon her forehead, Mystery Babylon the Great, the mother of harlots and the abominations of the earth.

Please notice that this woman was riding, or was borne up by the same ten-horned beast with the seven heads.

Now, to make a still stronger connection, Rev. 17:8 says The beast that thou sawst was and is not, and shall ascend out of the bottomless pit and go into perdition.

Rev. 17:9 And here is the mind which hath wisdom. The seven heads are seven mountains on which the woman sitteth. Rev. 17:18 says And the woman which thou sawest is that great city which reigneth over the kings of the earth.

It will be seen by these proofs that the woman referred to and the city that reigns over the kings of the earth is the same, and referred to as a city, and referred to as a woman.

Rev. 17:9 The seven heads represent the seven mountains on which that city rests and the city of Rome or the Vatican City. The home of the Pope seems to rest on the seven mountains or hills, so it is very clear that the denomination which received its name as the Roman Catholic because of its origin and the Mystery Babylon both were borne up by the same beast with the same ten horns--therefore, the same body.

Now it is very clearly shown by history and by ancient writers, including Fox's Book of Martyrs that during the 1260 years from the origin of the Catholic Denomination down

to and including the 15th Century, this Catholic denomination gave her orders which were carried out by the Roman soldiers, and during that period the slaughter of those who professed Christ was immense and at one time it is recorded that the murder of the saints was so great that the blood ran in the streets like water after a rain. Hence, this should settle all questions as to whether that body could be the true church or not.

As the ten-horned beast came out of the bottomless pit and goeth into perdition; and the Roman Catholic denomination came out of the head of that beast, then we cannot say that the Catholics are the Church, without accusing the Church of coming out of the bottomless pit in the head of the dragon beast.

THE TRUE CHURCH

Isiah 54:6 The true church is compared to woman--forsaken and grieved.

When Christ established his church under the grace covenant, then not long after that Satan established one in opposition, which has stood out in opposition to the true Church. It was set up by man out of the Roman kingdom, and worked under the same authority and power that was given to the ten-horned beast.

You will please remember that the Persian Kingdom which was represented as a ram with two horns, was taken over by the Grecian Kingdom, and from there into the Roman Kingdom, with the ten horns.

The two-horned beast, Rev. 13:11 exercising the same power of the first beast, it being the same power and authority of the dragon, told them to make an image to the beast.

Rev. 13:14,15. And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

That image, an image of the Church, came out of the head of the ten-horned beast, or head of that government, and known

as the Roman Catholic Church. These Catholic denominations gave orders and the Roman soldiers obeyed them.

At the opening of the second seal, Rev. 6:3, about 251 A.D. the red horse went out, and he that sat thereon, was given a great sword to take peace from the earth, and for about 1260 years the Catholic denomination gave her orders and the Roman powers killed and slaughtered those who worshiped Christ instead of the image (Catholics) See Rev. 13:15.

That great slaughter continued until about 1648 A.D. when the West Thalia Treaty was signed, in which Rome lost much of her power.

THE WAR OF 1618-1648.

In 1618 a war broke out in which Rome was involved. That war lasted thirty years, ending in 1648, with the signing of the West-Thalia Treaty in which Rome lost much of her power, especially the power to kill and slaughter the christians who accepted Christ instead of the Roman Catholic denomination (the image) See Rev. 13:15 which says, And he had power to give life unto the image of the beast that the image of the beast should both speak and cause that as many as would not worship the image of the beast should be killed. This shows that the image referred to above is a form of worship and could only be considered as an image or imitation of the Church.

Now, to show the oneness of the image and the Catholic woman (denomination) I call attention to Fox's Book of Martyrs and other writers upon the great slaughters between the rise of the Catholics about 313 up to 1648 when Rome and Catholicism lost that power.

For another proof of the Catholic faith, we only have to go back three or four years when men of other parts went in to Spain and helped in an uprising there where many people were killed, and upon their return the Catholic priest, or Pope, met them and pronounced a blessing on them, saying they had carried out the Catholic faith.

The above information was received through local papers.

It seems clear that she has always been a murdering body.

We now turn to Rev. 13:11 which says: And I beheld

another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

The 12th verse says he exerciseth all the power of the first beast before him.

Verse 2 says And the dragon gave him his power, and his seat, and great authority.

I read an article written by a man by the name of Mead, and published in the Kenova Press, a local paper, in which he said, in reference to the two-horned beast of Rev. 13:11, that the two horns represented pure democracy, and pure religion.

Now what would prompt a man to make a statement like that is hard to say.

1st. Could he have thought because it had two horns like a lamb that it must be 'good', and overlooked the fact that it spake like a dragon, and that it used the same power and authority that the dragon gave to the first beast?

2nd. Or could he have intended to hold up the Roman Catholic denomination as the true Church because of its coming out of the head of the beast--Dan. 7th Chapt. 8th Verse.

3rd. Could we say, or even think, that the pure religion was born in the bottomless pit and grew up in the head of the old dragon beast, and was on its way to perdition? No, we cannot believe such teachings.

THE TEN-HORNED BEAST AND THE IMAGE.

Rev. 12:7.8.9. And there was war in Heaven, Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not: neither was his place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

We see by the above scriptures that in that battle between Michael and the dragon, that the dragon was cast out into the earth, where he deceiveth the whole world.

Rev. 12:13 Satan turned against the woman, which was the church, and is still against the remnant of her seed, and seems to be using all the daughters of Mystery Babylon to help tear down Christ's kingdom.

Now the true Church is a heavenly institution, established by the Lord himself, Psalms 87:5. Songs 6:9 says She is but one.

The dragon's churches, or denominations, are worldly institutions, set up by man under the authority and power of the dragon, and there are many. Also see Rev. 13:12/14/15.

Please remember that 4th. beast of Daniel 7:7 was dreadful and terrible and had ten horns, and is designated as the Roman empire; and from which has arisen most all the trouble of the whole world.

That Roman kingdom is shown in Rev. 17:3 as the beast that was, and is not and yet is.

She was a great empire, as shown in the first part of this letter, she then became broken up as an empire, but the territory still remained, but divided up under other names, but is again being re-assembled.

As a national kingdom she was wounded unto death, and when the West-Thalia treaty was signed, she lost her power as a nation, and the little horn or Catholic faction who had operated for the 1260 years as an aggressive body using force power under a penalty of death to those who would not obey.

Now, after the battle of Rev. 12:7.8, and the devil being cast out, the ten-horned beast being wounded, he had to step aside for a time, after the signing of the West-Thalia treaty.

REORGANIZATION.

After the above changes in conditions and the signing of the treaty 1648, a general reorganization took place.

The devil having lost his power in the battle, then set out to deceive the whole world Rev. 12:9.

To make his deceivings more powerful, he changes the entire program.

- 1st. The ten-horned beast being wounded stops aside.
- 2nd. The two-horned beast, perhaps the Persian ram, came to the front, made to resemble a lamb with two horns.
- 3rd. The sword of Rev. 6:4 used between 325-1648 was laid aside.
- 4th. The Catholic horn of the Roman kingdom changed from her horrible position and made to imitate the church. Rev. 13:14.
- 5th. She changed her name from the Roman Catholics to the Holy Catholic church, and referred to in the scriptures as an image. Rev. 13:14.15.
- 6th. The two-horned beast used all the power, the seat, and authority of the first beast that got his power and authority from the dragon. He also spoke as a dragon.

THE ROMAN CATHOLICS
THE HOLY CATHOLICS
THE IMAGE and
MYSTERY, BABYLON

We now wish to show the oneness of the above four names and prove that they were all applied to the same body.

- 1st. The Catholic denomination themselves have proved positively that the Roman Catholic denomination that called their assembly together for the first time in 325 A.D. and wrote up, or prepared the code of laws, faith, and practice, are the same body that now calls themselves the Holy Catholic Church.

This they cannot deny because they have published a list of their emperors and Popes connecting them together.

- 2nd. The prophesy of Daniel, and ancient history, even school histories, show the rise of the Roman Catholic body, out of the head of the Roman Government. She even wore the name of the Roman Catholic Church because of her origin.
- 3rd. It is a conceded fact that the Roman Kingdom and the Iron kingdom and the ten-horned beast are identical.
- 4th. That the ten-horned beast of Dan. 7th. Chapt. and Rev. 13th and 17th Chapters, are the same beast or kingdom.

5th. That the ten-horned beast received its seat, its power and great authority from the dragon. Rev. 13:2.

6th. That the two-horned beast used or exercised all the power and authority of the first (or ten-horned) beast. Rev. 13:12.

7th. That the two-horned beast using the same power and authority that the dragon gave to the first beast and by and with that power, transformed the Roman Catholic body into an image of the Church. Rev. 13:14, 15 and shows that it was a form of worship as they must worship the image.

The purpose of this image was to deceive the whole world.

8th. To prove that the Roman Catholic horn of the Roman Kingdom, and the image of Rev. 13:14 is the same body but wearing a different dress, I refer back to the murderous record of the Catholic body and to Rev. 13:15. In this scripture the image reserved the same right to kill all who would not worship her. Also to the statement by the Pope when he pronounced a blessing on a company of men saying they had carried out the Catholic faith.

MYSTERY, BABYLON. Rev. 17:5.

I now offer the following in proof to show that the Catholic denomination and Mystery, Babylon of Rev. 17:5 are the same body.

1st. I have already shown in this letter that the Roman Catholic body sprung up in the head of the Roman Kingdom, in the head of the ten-horned beast.

2nd. The Catholics recognize the Pope of Rome as the head of that denomination.

3rd. Rev. 17:3 says And I saw a woman sit upon a scarlet colored beast full of the names of blasphemy having seven heads and ten horns.

Please notice that this woman was sitting upon that same ten-horned beast that carried or backed the Catholics through the 1260 years between 325-1648 and

carried out the Catholic orders during the great persecution of the rightecus.

4th. Rev. 17:5 gives the name of that woman as Mystery, Babylon the Great, the Mother of Harlots, and the abominations of the earth.

5th. Rev. 17:18 says: And the woman which thou sawest is that great city which reigneth over the kings of the earth.

6th. Verse 9 says the seven heads are seven mountains on which the woman sitteth.

Rev. 17:3 shows the woman on the beast.

Verse 5 gives her name.

Verse 18 shows the woman and the city that reigns over the kings to be the same.

Verse 9 says the seven heads are the seven mountains on which the woman sitteth.

The city of Rome sits on seven mountains.

The city of Rome is the home of the Pope and

The Pope is the head of the Catholic Church.

This shows the woman and Mystery Babylon and the City of Rome to be identical.

As the Catholics hold the city of Rome as their headquarters, and Mystery Babylon is that great city of Rome and the Pope is the head of that denomination, and that is the city to which the kings of the earth make their obedi-
sance, see Rev. 17:18. This makes the combination clear.

MYSTERY BABYLON, a Queen.

Rev. 18:7 says For she saith in her heart, I sit a queen and am no widow, and shall see no sorrow.

Rev. 12:9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

1st. We have shown, or proven, that the seat, power and authority, came direct from the dragon.

2nd. We have proved that the Roman Catholics, Mystery Babylon,

and the image all use that same power, Rev. 13:12.

3rd. I have traced them direct to the City of Rome, their head-quarters.

4th. I have shown by the scriptures Rev. 17:18, that Mystery Babylon, the mother of Harlots and abominations of the earth is that great city and that the Pope of Rome is the head of that organization.

5th. Dan. 7:7 Says that the beast is "dreadful" and "terrible" and "strong exceedingly".

Dan. 7:7 After this I saw in the night visions, and behold a fourth beast, dreadful and terrible and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns.

6th. Rev. 12:12 Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. See Rev. 12:9,12.

Now as Satan has been cast into the earth, it is easy to see his head-quarters.

Rev. 17:5.

And upon her forehead was a name written, Mystery, Babylon the Great, the mother of harlots and abominations of the earth.

As Mystery Babylon is the mother of harlots and the abomination of the earth, then it is true that she has brought forth daughters, else she could not be the mother.

Now, as Mystery Babylon has been transferred into an image, therefore her daughters came forth as images, after the likeness of their mother, and by the same authority.

Rev. 13:14 says that them that dwell on the earth was to make the image. Therefore, these denominations must be set up by man and it is clear that all denominations that come from Mystery Babylon are the daughters of Mystery Babylon and are all man-made.

This was done to keep Satan in the background, so that his deceiving powers would be more effective.

Please notice this strong connection.

- 1st. Satan laid the plan because he is the one that deceiveth the whole world. Rev. 12:9.
- 2nd. Mystery Babylon had to be the mother. Rev. 17:5.
- 3rd. The people that dwell on the earth had to do the work, hence a direct cooperation. Rev. 13:14.

THE DAUGHTER

We have now come to the daughters. They have increased like natural daughters and great grand-daughters until they have covered the face of the earth.

Now, Satan being cast out--Rev. 12:9, and when the Dragon saw that he was cast unto the earth, he persecuted the woman, which is the true church, and when she fled into the wilderness, he turned against the remnant of her seed. See Rev. 12: 9 to 17.

Now to deceive the whole world; Satan, through his agent the two-horned beast ordered them that dwell on the earth to make their image. Rev. 13:14,15.

So it is clear that men have obeyed that request, and denominations of every kind have covered the face of the earth.

But notice, Mystery Babylon was to be the mother. Rev. 17:5 For she saith in her heart, I sit a queen and am no widow. Rev. 18:7.

As she was no widow and the mother of those denominations who came by order of the dragon; then who was their Father? You figure it out.

But don't they get a spirit? Yes, and sometimes get very noisy. Satan himself is a spirit and transferred into an angel of light.

So it is no great thing if his ministers be transformed as the ministers of righteousness; Paul said they are false apostles, deceitful workers. 2nd. Cor. 11:13,14,15.

Now Satan's order has been obeyed and the denominations are here, and Satan has just about deceived the whole world.

Every denomination that came out of mystery babylon is bound to be her daughter. They of course, are supposed to imitate the church in every way possible, and to quote much scriptures.

BAPTISM.

Where did they get authority to baptize? Will someone please explain?

True Baptism come down from heaven, sent by John the Baptist, and endorsed by Christ.

Christ gave authority to his Church to ordain men in the Church to baptize, and there is no authority to baptize outside of the true Church.

Now, if there is a man on earth that has a legal baptism, outside of the true Church, I would like to know where and how he got it.

FALSE BAPTISM.

False Baptism came from the lower regions (bottomless pit) by the same order that caused the rise of the man-made denominations. See Rev. 13:14,15.

After Satan was cast out into the earth, he then, in order to deceive, ordered through the two-horned beast, the formation of the image or denominations, and they were to be set up by them that dwell on the earth (by man) but Mystery Babylon was to be the mother.

Some of these denominations come direct from the Catholic denomination, and many of them from her daughters or grand-daughters.

So, they are here and have done their work well, and Satan has just about deceived the whole world.

Any denomination or member can if they want to, trace their denomination back to its origin and get the man's name that set it up, and the place and date of its origin,

and can see that they do not date back to Christ and the apostles.

There could be no motive in setting up so many different kinds of denominations only to confuse the minds, and destroy the true faith, until the world is in one mass of unbelief. If Satan can get you to disbelieve one word of Christ's teachings he has then got you in unbelief.

The good spirit never leads men in opposite beliefs and faith while the evil spirit always leads in the wrong directions.

The fact that those denominations were called into existence by the dragon's authority, and mystery babylon, the mother of harlots was to be their mother, and that she is the mother of harlots, should be enough to convince all who want to be convinced.

Now to prove to you that the leaders of those denominations have a mind that they are going to be called back from whence they come, back under the same power, I only have to refer you back two or three years, when they were holding their get-together meetings here in Huntington, and that they are still making arrangements by all, forming connection back in open fellowship with Babylon.

I now wish to show you that they will be gathered back together under the pouring out of the sixth vial, and the same evil spirits that called them out will call them back together.

Rev. 16:12 to 15. And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

The above scriptures are too plain to be questioned. They show clearly that the same unclean spirit that called for and brought those denominations into existence, will at the appointed time call them back together which seems to be

their last act before the battle of Armageddon.

There are a few points that should not be overlooked.

1st. If those denominations were in any way connected with the Lord's work they would not be used by Satan as a tool against Christ's kingdom. If they were working under the good spirit they would not allow the unclean spirits to call them back under the Catholic Banner.

Rev. 12:17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

The above scripture shows that Satan has been against the church since he came to earth.

Those denominations have done more to aid Satan than all sources combined. They have got the world in a state of unbelief and confusion.

HITLER.

According to the late reports, Hitler has written out a bible of his own. He has set up a thirty-point church. He has put himself up as the head of that body. He calls his own ministers and holds himself out as the supreme ruler over that body.

The denominations of this country, (In fact, all countries) think that is terrible, and in strong words condemn such a move from every angle.

Please tell me the difference in Hitler's Church and John Wesley's Church, A. Campbell's Church or Luther Palmer's Church, or any of the other man-made denominations.

Those men have set up their own Churches, they are all set up by man, they arrange their own preachers, most of them go to school to learn how to preach, the members pay men to come and tell them that Wesley's or Campbell's Church is better than the Church that Christ set up and then they believe him.

Those man-made denominations most all use the revised Bible and say they like it the best.

The publishers of the revised Bible have gone through

God's Bible and condemned part of it, and taken it out as not fit to be in the Bible and put man's words in the place of God's word.

The men who make choice of the revised Bible and teach their congregations out of same, are just as guilty as the man that changed it, and the congregations who allow themselves to be taught out of it will also share in the guilt.

Rev. 22:18.19 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

The above scriptures are enough to convince all men that those who come under these heads have no part in the kingdom and the plagues shall be added unto him.

These denominations are all man-made organizations and are filled up by worldly organizations, institutions, leagues, unions, and orders. Some of these organizations require men to receive the mark of the beast before he is allowed to work to support his family. See Rev. 13:16.17.18. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.

Verses 16 and 17 refer to those organizations where men are bound together under conditions under which no man can work unless he has the mark of the beast or the number of his name.

Verso 18 refers to the number of the beast whose number is six hundred three score and six (666)

The following scripture applies to all who get entangled with the things mentioned above.

Rev. 14:9.10.11. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God,

which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image and whosoever receiveth the mark of his name.

The above explanations, and many scriptures, seem to cover every man-made denomination on the face of the earth, especially those who came directly or indirectly from Mystery Babylon, who is the mother of harlots, and the abominations of the earth, and not only those who came from Mystery Babylon but those who may have sprung up from any other source who have willingly gone into Babylonian practice, and through open fellowship have partaken of her evils, and have drunk from that cup that she holds in her hand, which we believe to be scriptural fornication. Even those who split off from the Old Baptist have drifted into open communion with Mystery Babylon.

These, we believe will also include every man-made worldly organization of every description on the face of the earth, and when the three unclean spirits like frogs go out to gather them together to the battle of that great day of God Almighty, that they will be among the number.

Without question, it is clear that if those man-made denominations had any connection with the good spirit that they would not be called back by the unclean spirits, but those three unclean spirits are the ones that is to call them together Rev. 16:14.

These denominations are already associating themselves together in various ways and have about completed an open fellowship, and even persons trying to wear that sacred name Baptist that came from heaven are mixing up in the Babylonian mess, open fellowship.

The mind of these denominations are so absorbed in those things and with the thought, What a work we have done! and won't know until Christ rides out with his army, and the battle of Armageddon takes place, then it will be too late.

One more thing about the image, Rev. 13:15, the words in this scripture show that the image is a form of worship. Yea, not only a form, but a powerful organization, and reserved the same right to kill those who would not worship the images. This is the same right that the Roman Catholics maintained all through the dark ages.

Mystery Babylon the Mother of Harlots and the abominations of the earth was full of the names of blasphemy.

She has brought forth daughters (denominations) and the denominations have covered the earth.

They are now making preparations to return even before the time. They tried it by holding get-together meetings, but could not just agree, because the three unclean spirits have not ordered the union yet but they are still making preparations and have already established an open fellowship and communion back with Mystery Babylon the mother and her daughters.

Jesus, no doubt, knew these man-made denominations were coming to draw people away from the true kingdom and prevent them that were entering. Therefore, he said, Matt. 16:18 Thou art Peter and upon this rock I will build my church, and the gates of hell shall not prevail against it.

Those gates are set, and through them the devil and Satan are deceiving the whole world.

Thousands of mothers are taking their little innocent children to those gates and turning them in to be taught or trained by persons who have never known the way of righteousness, and before the children are old enough to understand for themselves, they get their names on the church books. They grow up without being born again. Those denominations are largely built up that way. They figure that if they can get the child, they can get the influence of the parents.

No wonder Jude says they don't have the spirit.

Jude again in the 13th verse, compares them as raging waves of the sea foaming out their own shame, wandering stars to whom is reserved the blackness of darkness forever.

Ezekiel said they devoured souls to get dishonest gain.

ONE MORE THING SHOULD NOT BE OVERLOOKED, THAT SACRED NAME, BAPTIST.

Some are trying to wear the name Baptist, and yet go into spiritual fornication with Mystery Babylon and her daughters by an open fellowship and in other ways.

There have been some divisions in the Baptist Church. As shown in Government report, the Free Will Baptist sprung

up in Wales, but emigrated the same year to Pennsylvania. What they sprung from I do not know, but they at once fell in line with the Babylonian family, and of course, are already under condemnation.

The Open Communion Baptist. That faction is so far out of line that there is no need for explanation besides their open communion with Mystery Babylon and her daughters, they are mixed up with most everything of the world that is condemned by the Bible.

The Missionary Baptist. That denomination split off from the Old Baptist Church in 1832.

That division is the only division that ever did occur in the Old Baptist Church over the money question, and the scripture lines them out so plain, and shows their condemnation so plain that there is no way possible for them to dodge it.

I will now let Peter, Jude, Paul, John and Christ describe it, with a few others dropped in.

Peter addresses his second letter direct to the Church and wrote as follows:

2nd. Peter 2:1,2,3. says But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.

After reading the above scriptures we wish to analyze these verses, using Webster's Dictionary.

- 1st. False, means untrue, dishonest, dis-loyal, counterfeit, unreliable, falsely.
- 2nd. Damnable, That may be damned or condemned, deserving damnation, worthy of eternal punishment.
- 3rd. Pernicious, means destructive, having the quality of

killing, (See Rev. 13:15 which says--And cause that as many as would not worship the image of the beast should be killed), destroying, very injurious.

4th. Feigned, means to make a show, to pretend, to assume a false appearance, to counterfeit.

2nd. Peter 2:12 compares them to natural beasts to be taken and destroyed, speak evil of the things they understand not, and shall utterly perish in their own corruption.

2nd. Peter 2:15 referring direct to those people said: which have forsaken the right way and are gone astray, following the way of Balaam, the Son of Bosor, who loved the wages of unrighteousness.

Jude, referring to the same thing said in verses 17,18 and 19. But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the spirit.

The above scriptures are too plain to be questioned or misunderstood.

Rom. 16:17.18. Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

John 8:47 He that is of God heareth God's words; ye therefore hear them not because ye are not of God.

Now, in the above three last quotations we get the following:

1st. Jude said they don't have the spirit.

2nd. Paul said they don't serve the Lord.

3rd. Jesus said God was not the Father.

Now, as God is not their Father they can't use his name in baptizing legally.

As they don't serve the Lord, they can't use his name legally in baptizing.

As they don't have the spirit, they can't use his name legally in baptizing.

Then how can they baptize? Please figure it out. Their

baptism is only a form used to deceive.

Now, as those people left the Church and lost their identity as a church, they would have no authority to baptize or use any of the ordinances of the church. Therefore, those who have been baptized in that way might come up in judgment with an illegal baptism. There is no authority for any person to baptize outside of the true church.

Please keep in mind that the division described by Peter, Jude, Paul, John and Christ and others in the scriptures were described many many years before it occurred, but when it did occur the Missionaries have followed the descriptions to the letter. They brought in the heresy doctrine and divided the church.

They left the old foundation, changed the faith, doctrine and practice, and launched on a new foundation and under a new name.

They cannot deny this as they have these things in their denomination today, deeper than ever, while the Old Baptist went straight on without any changes whatever and is the same today.

The above division occurred in the Old Baptist Church in 1832. The word 'Regular' was not used until the irregulars sprung up. The word 'Regular' shows regular in faith, regular in doctrine, regular in practice.

The Missionaries soon dropped the third ordinance of the church, the ordinance of feet-washing as described in John 13th Chapter.

St. John 6:63 Jesus said The words I speak unto you, they are spirit and they are life.

This scripture shows positively that if we reject any part of Christ's word that we reject the spirit and reject life.

2nd. Peter 2nd Chapter gives four positive proofs as to what the church is, but does not mention the name, which makes it more positive as names could be changed.

1st. 2nd Peter 2:1 says There were false prophets also among the people, even as there shall be false teachers among you.

As Peter wrote this letter direct to the Church, the words 'among you' meant among the church.

When that division occurred it occurred in the Old Baptist Church in 1832.

The above scriptures prove positively that the Old Baptist church is the true church

It also proves that the ones that brought in the money system and divided the Church were the false teachers.

2nd. Verse 15, chapter 2 says: Which have forsaken the right way and are gone astray.

This verse proves that while they were in the old Baptist church, they were in the right way, and that when they left the old foundation they left the right way and went astray.

This again proves the Old Baptist Church to be in the right way and that the Missionaries have gone astray.

3rd. Verse 20 says: For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

The above scripture shows that while they were in the Old Baptist Church, that they had escaped the pollutions of the world, through the knowledge of the Lord, Jesus Christ. Also that when they divided the church and went off that they lost the knowledge of the Lord and became entangled again, and became worse than they had been in the beginning.

This again proves the identity of the church.

4th. 2nd. Peter 2:21 says: For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.

The above scripture shows that while in the Old Baptist Church that they had known the way of righteousness and when they divided the church with their money system that they turned from the holy commandments which had been delivered to them.

This again proves the correctness of the Old Baptist Church.

5th. Verse 22 shows that after they left the Old Baptist Church that they returned again to their wallowing in the mire.

The above five verses proves the correctness of the Old Regular Baptist church, so plain and so positive that there can be no reasonable doubt but what the Old Regular Baptist Church is the true church. Please read the entire chapter of 2nd. Peter 2nd chapter.

The United Baptist, restricted communionist, seems to be fairly close on the doctrine, but are linked up with worldly organizations which are condemned by the scriptures.

Rev. 13:16.17. And he causeth all, both small and great,

rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. That mark is not visible to the common eye, but is clear in the light of the gospel.

Rev. 14:9.10.11. And the third angel followed them saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

I do not think the United Baptist have gone into a direct open communion with Mystery Babylon as yet, but it seems as though they have tied up into fellowship by receiving and holding men in their ranks that are linked up with worldly organizations which seems to come under the mark of the beast.

As Mystery Babylon is not only the mother of harlots, but is also the mother of the abominations of the earth, this seems to put that body in direct fellowship with the abominations of the earth. To take that risk is very dangerous. Besides, the Lord added to the church daily such as should be saved and they are in a faction that is yoked up with the world with what the scriptures show to be an abomination.

All denominations are working under a spirit. I have shown that by the two-horned beast by order of the dragon called all man-made denominations and they obeyed and have covered the earth.

That spirit never tells his subjects that it is wrong to mix the church and the world together, but leads them to think it is all right.

Sometimes it is good to try the spirits and see where it is leading them.

Sometimes people under the wrong spirit get very noisy, we find this the case among the so-called Holiness.

The Old Baptist Church, established back in the morning of time, by the Lord himself, see Psalms 87:5.

After many hard knocks and after coming through many hard scenes, the Old Church has stood the test under all conditions, and while she was known as Zion under the law, yet when Christ came to take her from under the law to set her under the covenant of grace, he went direct to the members of the Old Church, then known as Zion, and out of that body he chose his twelve apostles, which should be witnesses to all his works while here on earth.

After taking the church out from under the old law or covenant of works, he then, on the hill opposite Jerusalem, set her in order and appointed the twelve apostles.

During his stay with her for over three years, he taught them in all of the works under the grace covenant and on the last day of his liberty with her he finished up the pass-over and instituted the taking of bread and wine and the washing of feet as the two last ordinances in the church. After this he gave himself up, died on the cross, and set a seal upon his works with his own blood, she being the only body on the face of the earth to receive this personal training by the Lord himself.

Through the dark ages that followed, she suffered the persecutions at the hands of Rome, was called by many names by her enemies, but like the train that went through the tunnel, she emerged as the same body and stands so today without any changes in faith, doctrine or practice.

During the last two hundred years some divisions have occurred in the Old Baptist Church, one in particular which we wish to call attention to was that of 1832, when some of the members brought in the heresy doctrine and caused the division that gave rise to the Missionary Baptist denomination.

After they left the old foundation, they seemed to lose their rights as a church as is evidenced by 2nd. Peter, 2nd chapter, verses 1, 15, 20 and 21, especially verse 21 which reads: For it had been better for them not to have known the way of righteousness, than after

they have known it, to turn from the Holy commandment delivered unto them.

This again proves the identity of the Old Baptist Church as the true Church.

The above four scriptures, with many more on record and many other facts prove the identity of the Church to a certainty.

When that division occurred in the Old Baptist Church which gave rise to the Missionary Baptist in 1832, the Old Baptist went straight on without any changes.

At the time of the above division, the Old Baptist and what is known as the Primitive Baptist were still together as one body; but when the Missionaries went off in to what was called the soft doctrine, another part of the Old Church turned in the opposite direction and seemed to go too far the other way.

This caused another division which occurred later on, possibly between 1835 and 1844.

The faction known as the Primitive Baptist holds that their Church or body was founded on the Calvinistic doctrine, or faith, which is often referred to as the hard doctrine, or hard shells.

The Calvinistic doctrine sprung up by John Calvin about 1536 to 1541. So if the Primitive Baptist Church was founded on the Calvinistic doctrine, it would have had to be done later than 1536, and which seems to have been done between 1835-1844, shortly after the rise of the Missionary Baptist in 1832, and the doctrine and practice of the Missionary faction seems to have had much to do with driving the Primitive faction further in the opposite direction.

We have a warm feeling for the Primitive Baptist, but we believe they went too far and left the Old Church on the center or straight line, the Old Church not making any changes either way.

I wish now to proceed with the proof to show that the true Church is an eternal body, and that it is the only eternal body on earth, also that she is a visible body.

AN ETERNAL BODY.

1st. Tim. 1:17 Referring to Christ, says: Now unto the King eternal, immortal, invisible.

The above scriptures shows that there is an eternal kingdom somewhere.

2nd. Cor. 5:1 For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

The above scripture shows that eternal kingdom is in heaven.

Psalms 87:5 says: And of Zion it shall be said, this and that man was born in her; and the highest himself shall establish her.

Isaiah 60:12 to 15 For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations.

This scripture refers to the Zion of the Lord which is the Church and her eternal body, to be an eternal excellency.

Gal. 4:26 says But Jerusalem which is above is free, which is the mother of us all.

Now when God would establish his Church on earth, he took a seed or plant from the eternal kingdom in heaven, and planted it on earth on the Holy Hill of Zion, and she is shown in Isaiah 60:14 as the City of the Lord, the Zion of the Holy One of Israel.

1st. The Lord that established her was from heaven.

2nd. The material used was from heaven.

3rd. The Holy Spirit that leads them is from heaven.

- 4th. The new birth is from Heaven.
- 5th. The eternal life is from heaven.

In fact it is all from heaven and is the only heavenly kingdom on earth.

The Regular Baptist Church holds strictly to the commands and precepts as laid down by Christ in the New Testament scriptures.

We believe that repentance toward God, faith in Jesus Christ and regeneration (being born again) are essential to eternal salvation, and that baptism in water, taking the bread and wine in commemoration of the death of Christ and the washing of feet as instituted by Christ and recorded in John 13th chapter is essential to obedience.

There are some Associations holding the name of Regular Baptist that do not believe in the washing of feet. We hold no fellowship with them in any way.

The Regular Baptist in general hold that God gives no command without giving the individual corresponding ability to comply, and that all for whom Christ died may comply with the requirements and conditions necessary to eternal salvation, and that therefore since Christ tasted death for every man and all men are commanded to repent, the eternal salvation of all men is possible, and those who are lost might have complied with the Gospel command and been saved.

Dan. 8:14 speaks of the cleansing of the sanctuary.

It will be remembered that quite a number of years ago, the Old Church became infested with worldly organizations of various kinds, and in some localities those worldly powers were getting control of the Church until the conditions were alarming.

See the prophecy of Daniel 8:12,13 And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered. Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

Some several years ago a wave struck part of West Virginia, part of Kentucky, and part of Virginia, and the Regular Baptist Association who kept the three ordinances cleansed themselves of all worldly organizations.

That wave did not strike the denominations as they did not come under the head of the true Church.

But however, during the last few years some of those old leaders have fallen asleep and some of those Associations are again filling up with the orders and things of the world.

2nd. Thes. 2:3 says: Let no man deceive by any means: for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition.

We are fearful that some that may have been washed may have, according to the true proverb, returned to their wallowing in the mire.

2nd. Cor. 6:14 says: Be ye not unequally yoked together with unbelievers.

Now the only advice that I can give to those whom I may come in contact with, is to try to clean up the churches and if you can't do that then obey the scriptures.

2nd. Cor. 6:17.18 says: Wherefore come out from among them and be ye separate saith the Lord and touch not the unclean thing and I will receive you, and will be a father unto you and ye shall be my sons and daughters saith the Lord Almighty.

Rev. 18:4. And I heard another voice from heaven, saying Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

I must close this letter as space will not permit my going further.

Please read your Bible. Don't take any man's advice unless it is in strict accord with the scriptures.

Yours in hope,
Elder C. Cole.

Copies of this letter may be had free, or write a card giving your name and address and they will be mailed to you.

As to the return of the denominations back from whence they come, it is not necessary that I should give a complete report on the proofs, for the denominations themselves have already provided that.

- 1st. They are expecting to be called back, they proved this by holding got-together meetings here in Huntington and in most all cities.
- 2nd. They have shown their willingness to answer and obey the call of the three unclean spirits, by taking part in those meetings, even before the call is made, some were trying to rush the work ahead of time.
- 3rd. They have all formed a chain of open communion among themselves, including almost, if not all, the denominations, thus getting ready for the main gathering.
- 4th. The ministers have what they call Ministerial Meetings and meet together, though all differ in their doctrine, and practice, but this is another step toward armageddon.
- 5th. The Ministers surely have read Rev. 16th chapter and should know that the three unclean spirits like frogs that come out of the mouth of the dragon and the beast and the false prophets are the spirits that are to call them together, and their work is in line with that spirit.
- 6th. One of these evil spirits come out of the mouth of the false prophet. What is a false prophet? Is he a false teacher under the covenant of grace?
- 7th. Do those denominational ministers know that when they set an open communion between their denominations and Mystery Babylon the mother of harlots and the abominations of the earth, and then say their denominations are true churches of the Lord, that they are holding up the idea before the world, that Christ's kingdom is down on an equal with the harlots and abominations of the earth.

We have already proved by the scriptures that the old dragon ordered the setting up of those man-made denominations, also that that authority come out of the bottomless pit by order of the dragon (Devil).

Each of these have a place of entrance, which generally means a door or gate. Jesus referred to them as the gates of hell and promised his people that those gates should not prevail against His Church, Matt. 16:18.

They have hindered the church wonderfully but will never overcome it.

MERCY! MERCY!

Could there be any mercy left for those who would try to pull Christ's kingdom down on a level with Mystery Babylon the

mother of harlots and her daughters, and the abominations of the earth?

Remember that Christ's kingdom is an eternal kingdom established by the Lord himself. Psalms 87:5.

The Lord gave her her name by his own mouth Isa. 62:2, and she has no fellowship with the unfruitful works of darkness Eph 5:11.

Rev. 12:9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

The above scripture shows that the devil deceiveth the whole world and it is very clear that this country is flooded with denominations set up by men that are standing out against Christ and his kingdom.

Rev. 13:8,9. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. If any man have an ear let him hear.

Now that this country has gone after the man-made denominations is too plain to be disputed, and the Lord is not going to suffer it much longer.

In writing this letter, I have used no man's comments, not even my own opinions, and have based everything on the scriptures. As to the true church, she is but one, Songs 6:9, this body being an eternal kingdom set up and named by the Lord himself, see Psalms 87:5 and Isa. 62:2.

There is no scripture authorizing the setting up of any denomination on earth and yet there is over six hundred different ones set up by men, all of these are without scriptural authority, and their baptism is without authority, therefore illegal.

As the Lord did not authorize the setting up of these bodies we must look to a different source for their origin. In Rev. 13: 14.15 we find that the call for these denominations was made by the two-horned beast under direct authority from the dragon himself, and referred to as the image. This image is a form of worship and the order specifies that they that dwell on the earth were to set these denominations in order which is shown in this letter.

We now find that Mystery Babylon the mother of harlots was to be the mother of these forms of worship and the dragon himself ordered their setting up.

After they were set up the dragon gave them life. As they already had the natural life, then it is clear that he gave them their spiritual life and as that life came from the dragon, must be the cause as to why none of these denominations teach the same doctrine and all differ from the Old Church, and all of them in some way, differ from Christ's kingdom.

While this would include all denominations originating either directly or indirectly from the Catholic denomination (Mystery Babylon), yet we find that the denominations that have sprung off from the Old Baptist Church have also united with those denominations in open communion which lines them up under the heading of the worshiping of the beast or receiving his mark, see Rev. 14:9.10.11.12.

In Rev. 16th chapter, we find that these denominations and all worldly institutions are to be called back by the three unclean spirits and then the battle of Armageddon will take place and Christ will overcome every power on earth, thus proving himself as king of kings and Lord of Lords.

Please study this letter and study Revelations and ask the Lord for understanding and you will see these facts clearly.

Yours in hope,

Elder C. Cole.

The following shows a direct connection of the church from Christ and his apostles down to the little church at Kenova and shows a continuation of the Old Baptist Church down through the dark ages to the present time.

- 1st. The Apostle John was with Christ on the Mount where the Church was established. See Mark 3:13,14. Luke 6:12,13.
- 2nd. Polycarp was baptized by John the apostle or revelator on the 25th of December A.D. 95. See Neanders Church history, page 285.
- 3rd. Polycarp organized the Partus Church at the foot of the "Tiber" A.D. 150 and Tortullon was a member of that body. See Cyrus commentary of Antiquity, page 924.
- 4th. Tortullon from the Partus Church organized the "Turan" Church at Turan, Italy A.D. 237. See Artimagos History page 182.
- 5th. Telestman, a member of the Turan Church organized the "Pontifossi" Church at the foot of the Alps in Franco A.D. 398. See Nowlins Church History Vol. 2, page 318.
- 6th. Adromicus came from the Pontifossi at the foot of the Alps in France. See Lambert's church history, page 47.
- 7th. Adromicus, from the Pontifossi Church organized Darethoa Church in Asia Minor A.D. 671. See Lambert's Church History, page 47.
- 8th. Archer Flavin from the Darethoa Church organized the "Timto Church A.D. 738. See Moshoims History, Vol. 1, page 394.
- 9th. Balcola from the Timto Church in Asia Minor, organized the Lima Piedmont Church A.D. 812. See Neander's Church history, Vol. 2, Page 320.
- 10th. Aaron Arlington was ordained 940 A.D. by the Lima Piedmont Church. See Jones Church History, page 324.
- 11th. Aaron Arlington from the Lima Piedmont Church organized the Hillcliff Church A.D. 987. See Alex Munston's Israel of the Alps, Page 39.
- 12th. Hillcliff Church was located at Wales, England. The Minutes of the Philadelphia Association, Book 3, Item 1, show that H. Reller came from Hillcliff Church to the Philadelphia Association.
- 13th. Dr. John Clark, from the Church at Wales, came to America with four others and organized a Church at Rhode-Island, Conn. A.D. 1638.

- 14th. The Church at Rhode Island, with a few others, organized later, formed the Philadelphia Association.
- 15th. The Philadelphia Association organized the Katocton Association.
- 16th. The Katocton Association organized the Hoston Association.
- 17th. The Hoston Association organized the South Elkhorn Association 1784.
- 18th. The South Elkhorn Association organized the South Licking Association 1787.
- 19th. The South Licking Association organized the Burning Springs Association 1813.
- 20th. The Burning Springs Association organized the New Salem Association 1825.
- 21st. The New Salem Association organized the Kyova Association, in 1924 at Kenova, W. Va. -----

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Alexander Campbell, in his debate with Walker said: From the Apostolic age to the present time, the sentiment of the Baptist, and their practice of baptism have had a continued chain of advocates, and public monuments of their existence in every century can be produced.

R. B. Cook, in his book story of the Baptist says: Baptists are able to trace their distinctive principles to the Apostolic age.

John Ridpath, Methodist, author of the Ridpath's History of the World says: "I should not readily admit that there was a Baptist Church as far back as A.D. 100, though, without doubt, there were Baptist then, as all Christians were then Baptist.

If all Christians were Baptists in A.D. 100, why aren't all christians Baptist now, and who made the change?

If you find yourself out of line, and not in harmony with the scriptures, why not seek the Old Church, receive a legal baptism, and take no risk.

